

THE
CHRISTIAN
REMEMBRANCER.

OCTOBER, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Presbyter's Letters on the West India Question ; addressed to the Right Honourable Sir G. Murray, G. C. B., M. P. &c., by HENRY DUNCAN, D. D. Ruthwell.* London : Underwood. Pp. 139.
2. *Fate of the Colonies : a Letter to the Proprietors and Planters of the West Indies resident in the Colonies, by R. ALEXANDER, Esq.* London : Fraser. Pp. 31.
3. *The Conduct of the British Government towards the Church of England in the West India Colonies ; in a Letter to Viscount Goderich, Secretary of State for the Colonial Department. By VINDEX.* London : J. Ridgway. Pp. 24.
4. *Slavery at the Cape of Good Hope. By the Rev. WILLIAM WRIGHT, M. A. of Trinity College, Dublin, Chaplain at Bathurst, in the Colony of the Cape of Good Hope, and Missionary for the last ten years in the service of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.* London : Longman and Co. and J. Rodwell. Pp. 107.
5. *Anti-Slavery Reporter.* No. LXXVII.
6. *Quarterly Review.* No. LXXXIX.

DISINCLINED as we are to discuss any matters having a political tendency, it is impossible to behold with indifference, or allow to pass unnoticed, the many works continually issuing from the press upon the subject of West India Slavery ; since the sentiments of the writers in a moral and religious point of view bring them within the legitimate scope of our criticism, and in some instances our arguments have been impugned and our position attacked in any thing but a Christian spirit, and with a coarseness of invective and soreness of feeling, which the irrefragable truths we advanced, could alone have elicited from those mild and sentimental philanthropists. Amongst the individuals who have so warmly espoused the cause of the negroes, we are disposed to allow there may be many estimable personages,

but we do not on that ground adopt all their theories, or lend so willing an ear as themselves to the calumnies industriously circulated against the West India proprietors, who in every point of view are entitled to the same consideration accorded to the Anti-Slavery Society. And we must deprecate in the strongest terms the conduct of such men as the Rev. D. Wilson and others, who seize, with an *odium plusquam theologicum*, on every idle rumour or disgusting tale prejudicial to the planter, whilst they as carefully conceal all, even the most trifling circumstances, that may in any way conduce to place the matter in dispute in a point of view unfavourable to their own ideas.

To those amiable but inconsiderate personages, who have been misled by the advertised and placarded sanctity of the parties above alluded to, we would recommend the subjoined extract from the *Quarterly Review* of April last, being well calculated, if not altogether to destroy, at least to weaken the faith they have hitherto reposed in the purity of intention and authenticity of fact, upon which the *Parliament of Aldermanbury* profess to rely :

The motives of most of the persons of whom this body is composed, we believe to be perfectly pure and disinterested, and we should be sorry to apply to them a single expression which could be regarded as unkind or disrespectful. But the bulk of them really know nothing of the difficulties with which the subject is surrounded. They are directed solely by abstract notions of justice and humanity, which cannot be denied to be among the best of all human incentives to action, when *under the control of knowledge and discretion* ; but when deprived of this salutary restraint, are among the most *fallacious guides* it is possible to follow. They conceive it to be their duty, at all hazards, to rescue the African, whom they invariably paint to themselves as mild, tractable, and industrious, out of the hands of a master who is always represented as inhuman and oppressive ; and imagine, that as soon as the fiat of manumission shall have issued from the British senate, the work of mercy will be perfect, and the reign of peace and happiness will begin. From the whole tenor of their words and actions, it is evident that they neither know the facts, nor understand the grounds upon which their opinions ought to be founded ; and like many other well-meaning, but incompetent legislators, they stir up and promote innovations of which they are qualified, neither by their habits, nor by their acquirements, to foresee the consequences immediate or ultimate.—P. 212.

Had the Anti-Slavery Society been composed entirely of individuals of this class, we should scarcely have noticed them, or their proceedings ; as whatever mischief their ignorance might have produced, their utter incapacity would have neutralized. The reviewer, however, has classed the species, and we are introduced to another of the component parts of the tribe :

Next to these, we may advert to a small, but compact phalanx of politicians, who *affect a deep interest* in the state of the negroes in the West Indies, and make common cause with the abolitionists, in order that they may be ushered into public place, or public favour upon their shoulders. *With them slavery may be regarded as a kind of stock in trade, and the woes of the sons of Africa are valuable,*

“ *Ut puris placeant, et declamatio fiat.* ”

On the hustings at elections, in halls and societies at forenoon meetings, and in taverns, when toasts and speeches begin after dinner, scarcely a single opportunity offers in which some orator or other does not introduce the negroes, for the sole purpose of gaining the votes or favour of men infinitely better than himself, and with whose *simplicity and credulity*, (mark what follows!) as soon as he has taken his departure, he is delighted to make himself merry with his friends and associates.—P. 213.

And here, we would ask, ought the declamations and harangues of these charlatans to have any weight in the estimation of men of reflection and common sense; when it is perfectly clear that they are put forth to answer a particular purpose, and are not unfrequently at direct issue with the real unbiassed sentiments of the speaker? It is still a lamentable fact, that persons unfeignedly interested in the fate of the slaves, and who would disdain to have recourse to such monstrous trickery themselves, derive their entire knowledge (*qu. ignorance*) of the colonial question from the newspaper reports of such mountebank exhibitions. The Quarterly does not stop here, but proceeds in a spirit of honest indignation to expose the third estate, if we may borrow the phrase, of which the legislative body of the anti-colonial faction is composed.

There remain a considerable body of abolitionists, whose conduct, though their capacity and sincerity are above all question, appears to us open to *severe and solemn animadversion*. From dwelling constantly, and almost exclusively, on the same subject, they have accustomed themselves to speak and write with a degree of virulence, of the character, and natural tendency of which, it is impossible they can be aware. It is with extreme regret we feel ourselves obliged to declare, that the methods they have taken to advance the cause in which they are engaged, appear to us the *most provoking and uncharitable* we ever witnessed. They almost take it for granted, that every accusation which is brought against the planters must be true, and that nothing can be worthy of credit which is urged in their defence—are too prone to believe the worst—prefer charges much too sweeping and indiscriminate—are a great deal too fond of raking together particulars which are stale or unfounded—and show an unprecedented antipathy to every thing which looks like peace or reconciliation!!! It very rarely happens that they will condescend to reason with an adversary upon equal terms, but assume at the outset that they themselves must be right, and that none can differ from them in opinion but those who are without conscience, or without understanding. And what is it, we would ask, which justifies them in being so intolerant and overbearing? They, as well as other men, must be judged of, not by their professions or pretensions, but their conduct; and it would be well if that superiority which they arrogate in all things over their opponents, displayed itself more conspicuously in their words and actions! If ever moderation and caution ought to be observed, it surely is in the case of those who gratuitously urge the adoption of measures, by which the security and property of individuals, and welfare of the state, may be deeply compromised. If even the Apostles themselves were reproved for an act of apparent zeal, "because they knew not the spirit they were of," it ought to teach more diffidence than it seems to us to have done to many of the abolitionists, and even to *ministers of religion* among the number, who, under the guise of benevolence, have exhibited a keenness and imperiousness of temper, for which Christianity affords neither precept nor example!!!—Pp. 213—14.

We shall not take upon ourselves the invidious task of making an application of the last paragraph, but leave it to the judgment and

discrimination of our readers, merely stating, that the entire graphic sketch meets our cordial approbation, and that we feel infinitely indebted to the able reviewer for his masterly article upon all the bearings of the question. We could indeed, had our limits permitted, have indulged in further extracts, but the pamphlets enumerated at the head of this paper, and the passing events in our transatlantic possessions, have imperative claims upon us; and we must accordingly gird up our loins to the task.

The subject will be perhaps best understood, especially in its most interesting point of view, by embodying the observations of "Presbyter," whose letters stand at the head of this article, and who has entered upon the unthankful task of exposing the misrepresentations of the Anti-Slavery Society, with truly christian spirit and forbearance; and we earnestly recommend the pamphlet not only to the West India planter, but to all those really conscientious friends of emancipation, who desire to know the actual situation of the slaves, and how much has already been done, and is now doing for their amelioration. In our review of the Rev. Daniel Wilson's Sermon on a former occasion, some of the very points discussed by Dr. Duncan attracted our notice, and we are gratified to perceive that his notions in a great measure coincide with our own. He has the same aversion to the abstract idea of slavery as ourselves, and with us would go any lengths to improve both the moral and civil condition of the negro. But he does not for that purpose torture Scripture to corroborate his position, or affirm that slavery is expressly forbidden by the Gospel. He remembers that the Mosaic law not only permitted, but sanctioned by express statute, the holding of *heathen slaves*; and what is more, allowed the temporary bondage, and, by consent of the party—(a consent rendered irrevocable by certain public forms)—even the *perpetual slavery* of individuals among the chosen people themselves. And he well observes, that the whole of the often-quoted Epistle to Philemon is exceedingly instructive, and places the question of slavery, so far as it is a religious one, on its true footing; and that Christianity does not alter by express laws the political condition of society, but is eminently calculated, in its spirit and tendency, to break down all that is harsh and partial in that condition.

We do not however wish to insinuate that because Christianity has not condemned slavery by express precept, it is therefore a condition, the principle of which is sanctioned and approved by the Gospel. The question stands, in this respect, precisely on the same footing with that of the other disorders of civil society, which so abundantly prevailed in the days of our Saviour, but with which neither he nor his disciples directly intermeddled; and our object in alluding to it is to shew those persons of our own time, who arrogate to themselves the

exclusive title of evangelical, that they are not animated by the same spirit which shone in all the works of our divine Master, and his immediate followers, and that without a little more *charity* all their doings are nothing worth. Is it, for instance, charity to condemn all those who differ from themselves ;—to accuse every individual, who either does not approve their practice, or withholds his support from the Anti-slavery Society, of being either without conscience, or of an unchristian temper? And yet these assertions are unsparingly made, both in the pulpit and at the domestic board, by *professors of charity*. Surely this is “sounding brass and a tinkling cymbal.”

Another consideration here forces itself upon our notice : “the incapacity of the negroes in our West India colonies for the immediate enjoyment of freedom.” Of this, unfortunately, we have too much proof; nor are the causes so deeply seated as to defy research. One-fourth part of the entire slave population consists of imported negroes, the majority of whom are savage warriors taken in battle; and victims of a prejudice and superstition wholly irremovable by the acts of civilized life. To keep these men under any restraint is difficult in the extreme, to enlighten and reform them an Herculean task. Yet this has been attempted, and has, moreover, to no inconsiderable extent, of late years, succeeded, although so much has been asserted to the contrary. It ought, moreover, to be remembered, how short a period has transpired, since an organized church has been planted in the colonies, and the difficulty of imparting instruction to those, who are but partially acquainted with the language of their teachers. And these disadvantages under which the African labours, have been increased by the alarm excited in the minds of their masters, at the injudicious, however well-meant, endeavour, made by ignorant fanatics at home, to enlighten the negroes according to their own ill-digested notions of liberty and equality.

Thus plunged in the abyss of hereditary ignorance and superstition, and for so long a period jealously excluded from the light of knowledge, human and divine, such blind and degraded beings must be held, till instruction has further prepared them for the enjoyment of civilized life, to be utterly incapable of duly estimating, or rightly improving, the blessings of liberty; as well might some visionary philosopher attempt to hasten the period of the development of the chrysalis, or force the flower from the seed, by the application of mechanical power. In the former case the insect, in the latter the flower, would become the victim of ignorant presumption.

It is, we are aware, a fashionable falsehood to assert, that *no* progress has hitherto been made in maturing the mind of the negro for the reception of greater civil rights, and that the proprietor is hostile to it. Let us examine the facts. Since the abolition of the slave

trade, a most favourable change has taken place in the condition of the negro. The interest of the planters, no longer capable of importing native Africans, powerfully co-operated with their humanity in inducing them to attend to the health and comfort of their negro dependents, as well as to the rearing of children, — from which latter source alone they could ultimately hope to extend, or even keep up, the cultivation of their property. With this view, many of the regulations so earnestly enforced by government were eagerly adopted. The promiscuous intercourse of the sexes was discouraged, marriages earnestly recommended, and rewarded with peculiar marks of favour. Separate houses were built for parents of families, and allotments of land, proportioned to their wants and industry, were assigned them; the personal property acquired by slaves was secured to them by legal enactments—the hours of labour expressly defined by law, and punishments restricted; in fact, a mutual good feeling between owner and slave has for years been planted, and upon the increase, the fruit of which, unless blighted by the malevolent influence of ignorance, or something worse, will, in the course of time, be of the most inviting and gratifying description.

But (says Dr. Duncan) it is not to the mere bodily comfort of the negroes that the attention of their masters has been turned. A no less extraordinary change has taken place in regard to their moral and religious welfare. The Creoles or native slaves have been trained under the eye of those, whose interest it was to prevent them from acquiring the savage and dissolute manners which characterized the imported Africans, and who entertained towards them more kindly feelings, arising partly from a natural regard for what has been reared and nourished by one's self, and partly also from a general change of sentiments among the whites with respect to the reciprocal duties of master and slave. The effects of this training are distinctly visible in the mental improvement of the Creole race. They are altogether different from their parents in their manners and sentiments. Many of them can read, and even write; they have all begun to despise the superstitions of Africa, and to long for instruction;—the practice of necromancy, under the name of Obeah, which took so fatal a hold on the imaginations of these ignorant people, has almost ceased to be known; and what is more, *the encouragement now given to their religious instruction, and the means provided for this purpose by the whites*, scanty and inadequate as it has hitherto been, has been warmly seconded by their own inclinations; and a reformation of principles and manners, at once rapid and sincere, is spreading among them to an extent, which, a few years ago, could not have been believed.—P. 37.

In a subsequent letter it is added —

The change which the last twenty years has in this, as well as in other respects, effected, though far from being complete, is yet, as far as it goes, highly satisfactory. The planters, from being the tyrants, are rapidly becoming the benevolent protectors of the slaves. They have not only imbibed more liberal views of their own interest, but have actually become a more moral, and I would gladly hope, too, a more religious body than they ever were before.—P. 43.

These accounts are fully confirmed from many sources open to us; but the subjoined extract from the correspondence of a gentleman

actively engaged in promoting both the temporal and spiritual interests of the slaves, will be sufficiently convincing for all candid inquirers.

To a religious mind, Jamaica presents a most animating prospect. On all sides the work of conversion is going on. My time is much spent in moving about among the properties I have charge of. I like the management much. It is all conducted on Christian principles :—no oppression,—no attempt to keep the negroes in ignorance. Marriages are multiplying—the Sunday congregations are enlarging, and the Sunday schools are well attended. It is a delightful sight to see the little negro children, who have been taught to read, winningly and affectionately endeavouring to instruct their ignorant parents. The chapel, on Sundays, presents a truly interesting sight;—not satisfied with instructing the negroes on our own estates, we invade the territories of our neighbours. By circulating tracts, spelling-books, &c., and by entreaties, we endeavour to entice the adjoining negroes into our religious toils;—a leaven of Christian principle has gone abroad, that is making a wondrous impression.

Now, really, in defiance of the Anti-Slavery Reporter, which did us the honour of abusing us a few weeks since, we are inclined to place implicit confidence in these statements;—a confidence we should not feel justified in bestowing upon their “two-penny trash;”—and these sentiments are strengthened by the favourable reports which, from time to time, are forwarded to this country from the Bishops of Jamaica and Barbados, who, however much they may regret the slow progress the negroes make in acquiring the fundamental principles of Christianity, never hint at any disinclination on the part of the proprietors to allow their dependents to profit by the exertions of duly authorized teachers. And the conduct of the great body of the clergy, throughout both the West India dioceses, has called forth the approbation of all parties who have had opportunities of knowing the truth, to which “Presbyter” bears testimony, when he says,—

The appointment of a Colonial Bishop was a very wise measure, the fruits of which have already appeared in the salutary change that is rapidly taking place in the conduct and exertions of the Episcopal Clergy.—P. 67.

And “Vindex,” in his masterly remonstrance with the British Government, upon the conduct pursued towards the Church of England in the West India Colonies, is still more explicit; and his corroboration of the fact will, we are quite sure, be most gratifying to our readers, and the Christian world at large.

The Bishops of Jamaica and Barbados, (observes this most intelligent and powerful writer,) have now, for six complete years, laboured in their respective dioceses with a zeal, which none but their friends expected, and with a success which has transcended the *real* expectations of all. They have emancipated the Clergy from many degrading associations, formed them into a body, and given them a tone and influence in society, the benefits of which are incalculable. They have created, upon the old plan of the Church of England, in Edward the Sixth's time, a great body of admirable catechists, who pervade every plantation, teaching as the Church teaches, and promising only as she has promised. They have doubled the number of churches, quintupled the number of schools, vanquished, in a great degree, the prejudices against letters, distributed Bibles and Prayer-books to thousands, and laid the foundations of religion, of civilization,

and of order, so deeply, and so broad, that even the blighting influence of adverse administrations in England has not, as yet, been able to shake them.—P. 21.

Incontrovertible and gratifying statements of this nature ought surely to check the inveterate spirit which is urging our colonies to rebellion, especially when it is remembered, that the leading members of the West India Committee, so far from shunning inquiry, so far from being desirous of blinking the question, some months ago, in reply to a most disgraceful and insulting placard issued by the Anti-Slavery Society, addressed their fellow-countrymen in the subjoined words:—

We also prefer humanity to oppression, truth to falsehood, freedom to slavery; but we possess, with our property in the West India Colonies, the means of correctly ascertaining the actual state of the negro population. We know, and are ready to prove, that the general condition of the slaves has been most grossly misrepresented by the London Anti-Slavery Society; and we assert, in the face of our country, our well-founded conviction, that the "speedy annihilation" of slavery would be attended with the devastation of the West India Colonies, with the loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire.

We deny the injurious slander that "the holders of slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen;" on the contrary, out of the various measures suggested by the British Government, for ameliorating the condition of slaves, the far greater proportion of them are now in force under laws enacted by the Colonial Legislatures. We have desired, we still desire, and will most actively promote, any investigation on oath which parliament shall be pleased to institute, for the purpose of ascertaining what is the real condition of the slave population, and what laws have been passed for their benefit.

We call upon you, fellow countrymen, not to exact from your representatives a blind pledge to any measure of emancipation in the manner dictated to you by this Anti-Slavery Society, who have assumed the task of thinking and deciding for you and the Government; but to instruct your representatives to join with us in demanding such an impartial examination upon oath, of the whole of this momentous question, as shall serve to shew what is the real condition of the negroes; what progress they have made, and are now making, towards civilization; and what well-digested measures are best calculated, in the terms of the important and well-known resolutions of both houses of parliament, "to prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects"—and this "at the earliest period compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the interests of private property."

Does this, we confidently ask, betray any want of feeling? Do sentiments like these deserve the anathemas of *charitable* Christians? Do gentlemen who have done so much, and who are prepared to do far more, merit the stigmas so industriously heaped upon them by ignorant enthusiasts? We answer, no! and add, that their views are far more worthy approbation than those of the immediate and unconditional emancipationists. In fact, we can view those violent declaimers in no other light than incendiaries. Their conduct and

inflammatory placards have already excited an insurrection in Antigua, which was not quelled without loss of life, and great destruction of property by fire. In one or two neighbouring islands a similar spirit of insubordination has been aroused; and by late accounts from Demerara, an attempt had been made to burn Georgetown; and this by individuals, declared to be capable of enjoying the blessings of rational liberty, and sufficiently grounded in the truths of Christianity to govern their own unbridled lusts and passions. We, for our parts, can tell the Anti-Slavery Society, in the words of Paley, that "The discharging of slaves from all obligation to obey their masters, would have no better effect than to let loose one-half of mankind against the other;" and have no hesitation in farther saying, that ere five years were elapsed, one-half of the eight hundred thousand slaves would be massacred, and the other half replunged into the Cimmerian darkness from which they are gradually emerging.

We have before stated, that the political* bearing of the question did not enter into the views of the *Christian Remembrancer*; but it being our duty to promote peace and good-will, as far as in us lies, throughout the world, we cannot refrain from noticing what is going on, on the other side of the Atlantic, in the hope that, when the Anti-Slavery Society see that if their maxims are adopted, civil war, and the loss of the colonies is inevitable, they will at all events curb their preposterous violence.

The last packets from Jamaica and the Leeward Islands bring intelligence of a state of excitement in the minds of the planters, in consequence of the injudicious and unconstitutional interference of the Colonial-office at home, which is quite appalling, and must excite in the minds of all, who have laboured to promote the real welfare of the slaves, the most lively distress; for should an explosion take place, the consequences to the black population must be fatal; and we should not envy the feelings of those mistaken men, who had produced, by their unjustifiable conduct, such a dreadful catastrophe. That we are not taking too gloomy a survey of the prospect, will be proved by a statement of a few of the facts that have reached us. In Demerara, martial law has been threatened, the government and colonial courts are at daggers drawn, and delegates are on their way to England, to complain of the unjust and tyrannical proceedings, instituted at the instigation of the anti-colonial faction. In Grenada, resolutions have been adopted, which convince us that all allegiance to the mother-

* Upon this head, we have great satisfaction in referring our readers to a pamphlet, on the "Fate of the Colonies," by Robert Alexander, Esq. which is distinguished, like every production of that gentleman, by the most clear-sighted views of the proper course to be pursued by the planters, if they would preserve their property, and the soundest advice to the legislature, of the value and importance of the West-Indies to Great Britain, and how they can best be retained.

country will be withdrawn, unless a new system of policy is followed; and in the other islands, a similar spirit so extensively prevails, that government must not merely pause, but retrace their steps, if they desire the preservation of their transatlantic possessions. Let Jamaica speak for herself:—

Montego-Bay, July 8, 1831.

At a very numerous and respectable meeting of the freeholders and other inhabitants of the parish of St. James, held at the Court-house, in the town of Montego-bay, on Wednesday, the 6th day of July, 1831, pursuant to public advertisement; the Hon. Richard Barrett, custos of the said parish, being called to the chair, the following Resolutions were proposed and agreed to with but one dissentient voice:—

Resolved—That this meeting observes with the deepest sorrow and alarm, that measures are conceived and planned by a party in Great Britain hostile to the West-Indian colonies, and supported by His Majesty's Ministers, the mildest operation of which, must be to deprive the inhabitants of these colonies of their properties, reducing themselves and their families to want and misery.

That this meeting, from its knowledge of West-Indian colonies, and more especially of the Island of Jamaica, declares its firm belief, that the measures thus emanating from the enemies and calumniators of the colonies, and sanctioned and adopted, *WITHOUT INQUIRY*, by His Majesty's Ministers, will prove destructive to the rights and ruinous to the interests of the inhabitants of these colonies, and will tend, ultimately, *to involve in civil war and bloodshed, a people ever distinguished by loyalty to their King and devoted attachment to their country.*

That it appears to this meeting that His Majesty's Ministers meditate presenting to the legislatures of this and other colonies, plans for the government of the slave population which deeply affect the rights of private property, and accompanied with the *THREAT*, that oppressive penal taxes shall be levied on the produce of such colonies as will not resign their constitutional independence at the command of His Majesty's Ministers, and implicitly adopt their plans.

That if His Majesty's Ministers proceed to put in execution this tyrannical threat, they will alienate from His Majesty's government, and from the country which upholds it in its unjust and despotic measures, the affections of His Majesty's hitherto loyal and faithful subjects of Jamaica; *and will compel them to petition His Majesty to absolve them from their allegiance, that they may seek the protection of some other power able and willing to secure to them the enjoyment of their rights, and the peaceable possession of their properties.*

That this meeting views with unfeigned regret the prospect of a separation from the mother country—an event which it can contemplate only under a strong apprehension of a violation of constitutional rights; at the same time it trusts that the assembly of Jamaica will strenuously maintain these rights to the last extremity, and will pass no laws under the influence of any coercive measures threatened by the British government.

And this meeting calls upon the inhabitants of Jamaica to be true to themselves, faithful to their country; and calmly, but firmly to resolve, that by no act of their own, will they become the instrument of their own destruction; and that if they are to be sacrificed to the malice of their enemies, they will not hereafter have to reproach themselves with supineness or cowardice.

We will not for a minute suppose that the Anti-Slavery Society ever contemplated such an issue to their labours. We will not tax individuals who profess the Gospel with being the instigators of rebellion and advocates of civil war. But if, after this clear demonstration of the inevitable results of their ill-advised conduct, they persist in

exciting the public mind, and disseminating untruths, we shall be inclined to think there is some truth in the assertion, that the monied portion of that party, *after having realized large fortunes by slavery*, have transferred their capital into East-India stock, and gladly avail themselves of every tangible means to depreciate that which, before they had disposed of it, they laboured like slaves themselves, *as they describe slaves*, to uphold and support.

But we must now turn our attention to "The Rev. William Wright, M. A. of Trinity College, Dublin, Chaplain at Bathurst, in the colony of the Cape of Good Hope, and Missionary for the last ten years in the service of the Incorporated Society for the Propagation of the Gospel in Foreign Parts." We have been thus particular in designating this distinguished writer, out of gratitude for his kind notice of ourselves, and the particularly gentleman-like note, which accompanied a presentation copy of his valuable work. He therein says, "It is deplorable that any person so very ignorant of the actual system of slavery, or so wilfully blind to its inevitable results, should *disgrace* a publication, patronized by the Church of England, by such *utterly untrue and absurd statements*." This, it must be confessed, is modest on the part of the gentleman from the Cape; but having ourselves resided in the West-Indies, and seen quite as much of the nature of slavery, and the conduct of overseers and managers towards the negroes, as the very observant chaplain of Bathurst, we must be allowed to draw our own conclusions, and give an *unbribed* opinion upon the subject, however much we may be assailed by the Anti-Slavery Reporter, or their hired "*Mendici, mimæ*."

The whole argument of Mr. Wright's pamphlet is intended to shew, that slavery is unmitigated, and must ever remain so, although by a "*lapsus pennæ*," he now and then allows us to perceive, that things are not quite so bad as he would represent them; for instance, he says:—

It gives me great pleasure to say, that even under the present imperfect system, the slave has generally had justice done him in the magistrate's court.

Again:

It has been the usage of the colony, to allow the slave the privilege of the Lord's-day.

By the 19th ordinance, slaves might purchase and acquire, alienate or dispose of, money, cattle, implements of husbandry, household furniture, or other effects of the like nature.

Many other admissions might be extracted, but these sufficiently prove, that even the *élèves* of the Anti-Slavery Society are not prepared to uphold all their falsehoods; and that certain improvements have been introduced in the administration of justice towards the negroes. Whilst upon this point, we cannot refrain submitting in

proof the following notice from the *Gulana Chronicle*, of November 8, 1830 :—

The criminal court was occupied the whole of Saturday in the trial of the slave, *King*, belonging to Plantation Palmira, on a charge of having set fire to a megas-house, which was entirely consumed, upon that estate. *After a most patient investigation* of all the witnesses in this case, there did not appear to be any thing like sufficient evidence to fix the charge upon the prisoner. *He was accordingly acquitted!*

To us this appears something very like impartial and substantial justice. But we much doubt, whether Mr. Wright and his Aldermanbury friends, would not find some cause even here to blame the administration of colonial law. One word of advice to this author, who we perceive is once more about to enlighten the world with his lucubrations. Let him adhere strictly to facts, reveal "the truth, the whole truth, and nothing but the truth;" and "nothing extenuate, nor set down aught in malice." We know little of Mr. Wright, and we never listen to idle, and possibly unfounded, insinuations: let him go and do likewise.

We have thus taken a calm and dispassionate survey of the Question of Colonial Slavery, which has in some measure been forced upon us; our observations have been made in, we hope, a charitable temper; at all events they have been founded upon what is, in our opinion, unquestionable authority. To those writers and friends from whom we have been enabled to derive information, we offer our grateful acknowledgments; and shall conclude, with a brief address to the Clergy, feeling that the declaimers and itinerant clerical orators, to whom we have been compelled so frequently to allude, would more faithfully discharge their duties by confining their philanthropic views to their respective parishes, than by scattering the seeds of discontent amongst a people who are daily acquiring greater civil and religious liberty, and enjoying more temporal comforts than many of our own starving paupers.

It is whispered in every political circle, that the motive which has excited the hostility of certain of the Clerical body towards the colonies, has been the affectation of popularity, and a dishonourable ambition of exhibiting oratorical abilities at public meetings. In this a heavy charge is implied;—the neglect of duties at home. Active and practical benevolence possesses no seductive attractions; it is distinguished by a repulsive homeliness of character; it has to encounter misery in its most abject forms, requiring for its alleviation much self-denial, and a determined sense of duty. On the other hand, the pursuit of speculative good is animating and exciting; it stands forth surrounded by all those imposing attendants, of which the display gratifies human vanity:—erudition, accomplishments, eloquence, figure in its advocacy. No wonder then at the number of its

followers! But, in this exhibition of diseased humanity, for such we must call it, the interests of our own people at home sustain great injury.

Let us allow our thoughts to wander in retrospect to the habits and religious instructions of generations just gone by. We behold the venerated pastor entering the cottages of the poor, relieving the sick, consoling the afflicted, the aged and infirm taught resignation, and the young of both sexes arrived at that narrow confine in their moral career, where the allurements of vice first clash with parental precepts, fixed for ever in a life of virtue by the timely admonition of those, who could most powerfully depict to their youthful fancies the evil consequences of disobedience. How striking now the contrast in too many instances! Clergymen, wrapt up in vanity or self-sufficiency, hurry to public meetings to be greeted with clapping of hands as they declaim on the miseries endured by negroes, or other subjects of doubtful philanthropy, while at their very doors are cases demanding relief with tenfold intensity.

But we forbear;—may the bare allusion to the theme thus incidentally touched upon answer the purpose for which it was intended; check the vain, sometimes most injurious display of morbid sensibility; induce the members of the Anti-Slavery Society to be less credulous, and more sparing of their invectives against a much misrepresented body of men, and restore the Christian minister of this country to that unassuming exercise of piety and practical charity, which once made him sincerely the object of reverence and esteem among all classes of the people.

ART. II.—1. *Modern Judaism; or, a Brief Account of the Opinions, Traditions, Rites, and Ceremonies, of the Jews in modern Times.* By JOHN ALLEN. 8vo. Pp. xi. 451. London: Seeley. 1831.

2. *Hebrew Tales; selected and translated from the Writings of the ancient Hebrew Sages: to which is prefixed, an Essay on the uninspired Literature of the Hebrews.* By HYMAN HURWITZ, Author of "*Vindiciæ Hebraicæ*," &c. 12mo. Pp. xviii. 84. 211. London: Morrison and Watt. 1826.

THE appearance of a second edition of Mr. Allen's volume, gives us an opportunity of directing the attention of our readers to an interesting, but much neglected subject,—the opinions and literature of the modern Jews. The matters of which Mr. A. treats are so little known to the generality of Christians, that we hope our readers will not be displeased at seeing a few of our pages devoted to the subject; and perhaps some of them, who enjoy leisure and opportunities for the task, may be induced to pursue inquiries, which appear to us to

involve very important consequences. That the Jews will eventually become disciples of the true Messiah, that Jesus whom their fathers crucified, seems to be clearly revealed in the Bible; but the time and manner of their conversion, the agents whom it will please God to employ in the accomplishment of His plans, and the instruments with which He will furnish them, are points on which we have no certain information. If, as some persons imagine, the conversion of the Jews will be suddenly effected by miraculous agency, all attempts on our part must be not only hopeless but presumptuous. If, on the other hand, we suppose that no further revelation is to be expected, and that the Gospel will gradually make its way, both among Jews and Gentiles, solely through the instrumentality of man, it is then clearly a rational and a laudable inquiry, by what means is it probable that the Jews, as a body, can be convinced of the truth of Christianity, and induced to become its converts. Most of our readers are aware that a society has for several years been in existence, the avowed object of which is the promotion of Christianity among the Jews. But, without derogating from the piety and zeal of many of the leading members of that society, we may venture to hazard the question, whether the means employed by them are precisely such as are best adapted to the proposed end. It seems obvious that the first step towards convincing any man of the truth of any proposition is to engage his attention to the evidence; for arguments can avail nothing with those who will not listen to them. So long, therefore, as the Jews are satisfied with their own religious system, they have no inducement to examine the evidences of Christianity with the slightest degree of temper and candour; and every attempt to convert them will be met with scorn, and insult, and bitter execration. But, if they can by any means be rendered dissatisfied with their present conditions—if their confidence in the integrity and wisdom of their Rabbies can in any way be shaken, they will naturally be induced to think and to inquire; and inquiry will lead to the knowledge of the truth. As a preparatory step, therefore, to their conversion to Christianity, they must be taught the real nature of modern Judaism: in other words, paradoxical as the opinion may appear to some of our readers, we are disposed to maintain that before a Jew is invited to read the New Testament, he must be taught to read the Talmud.

The word *Talmud* signifies *learning, wisdom, doctrine*. The work distinguished by this title consists of two parts,—the *Mishna*, which denotes a *repeated* or *second law*, and the *Gemara*, by which some understand a *supplement* or *completion*, and others a *commentary* or *discussion*.

The Jews acknowledge *two laws*, which they believe to have been delivered to Moses on Mount Sinai; of which one was immediately committed to *writing* in the text of the Pentateuch, and the other is said to have been handed down from generation to generation, for many ages, by *oral tradition*.—*Allen*.—P. 23.

Of the origin and transmission of this oral law, according to the creed of the modern Jews, Mr. Allen has given a clear account, abridged from Maimonides. And though he shews that the whole story is a fiction, unworthy of the smallest credit, yet the authority with which the Talmud is invested by the Jews, gives it a degree of importance, to which from its intrinsic value it is by no means entitled; while the circumstance of its being written in Hebrew, and never translated into any language except Arabic, throws around it a kind of solemn and mysterious dignity, well calculated to overawe the great mass of the people, who know little or nothing of its contents but through their Rabbies, and to keep them in a state of blind and infatuated submission to that authority. To remove the veil, which conceals these treasures of Rabbinical wisdom, and to enable the unlearned Jew to understand the true character of the book which he idolizes, appears to us to be one indispensable preliminary towards converting him to Christianity: and Mr. Allen has done good service to the cause of truth by the digest of Jewish opinions and traditions which he has here presented to the world.

Mr. Hurwitz's little volume, which we have coupled with Mr. Allen's, on the principle '*Audi alteram partem*,' consists of a selection of seventy or eighty short tales, fables, and wise sayings, selected from the Talmud, the Medrashim, and other writings of the Jews, introduced by a prefatory Essay on the character of those writings, and their claims to the attention of the learned world. In this Essay, it is the avowed object of the author to vindicate "the writings of the ancient Hebrew sages" from the injustice, as he considers it, with which they have been treated by those Christian authors, who have endeavoured to expose the truth, and shew the lamentable state of moral and intellectual degradation in which the modern Jews are sunk. The opinion irresistibly forced upon the mind by a perusal of these two volumes, an opinion fatally confirmed by the slightest acquaintance with the Talmud itself, is that this treasure-house of Rabbinical wisdom cannot bear the light; and every Jew who knows any thing of the subject (Mr. Hurwitz himself not excepted) is perfectly aware that its exposure would awaken his ignorant brethren from their present state of apathy, and excite among them that spirit of anxious inquiry, which, from the very constitution of human nature, must precede their conversion "from darkness to light, and from the power of Satan unto God."

In order to enable our readers to judge for themselves of the accuracy of this opinion, we shall extract a few passages from these volumes, calculated, first, to explain the principles of scriptural interpretation, on which the decisions of the Rabbies are founded; and secondly, to exhibit the nature of those traditions which they have

imposed upon their deluded countrymen. Mr. Hurwitz, the avowed admirer and apologist of the Rabbies, tells us that—

These ancient interpreters of the Bible were persuaded, and firmly believed, that it contained, besides the plain and obvious meaning, mysterious and concealed truths: they thought that in a book so holy, and coming from the Fountain of all wisdom, there cannot possibly be either a redundant word, or even a superfluous letter, or a grammatical anomaly; and consequently, whenever such do appear, they must have been designedly introduced with a view of indicating some unknown truth. Further, as a book of instruction, evidently intended not only to correct the heart, but to enlighten the mind, they supposed it to contain every thing that can be included in the term *knowledge*; and hence they endeavoured to engraft their philosophical opinions on the text. Further still, they were firmly persuaded that the inspired writers must have had a reason for the choice of particular words, their position in sentences, and even for the consecution of chapters between which there is apparently no connexion. All this they endeavoured to discover; and they succeeded, or failed, according to the measure of their respective capacities; or according to the nature of the truths of which they were in search. Now though it must be confessed, as has already been observed, that in this pursuit, they often exceeded the bounds of just criticism, yet it cannot be denied that many of their inferences and interpretations are highly ingenious, and that most of them have a moral tendency. A few examples will make this clear; and give the general reader an idea of these *Researches* or *Enquiries* as they are called.

1. The holy Law, or Pentateuch, begins with the letter **ב** *beth*. Why? Because, says the son of *Kafra*, this letter as a numeral represents the number *two*, and the divine writer wished to indicate that there are two worlds;* one, the material, in which we move and exist, the creation of which he was about to describe—the other, the world of bliss, which we may enjoy hereafter.

2. Because also, says another Rabbi, the figure of this letter **ב** represents a space enclosed on three sides, namely the anterior, upper, and lower parts: one side only is left open;—intimating that such a frail creature as *man* must not, dare not, search into what existed antecedent to the creation, nor into what is above or beneath him:†—all this is enclosed and interdicted; but there is still a wide open space left for his searching mind, namely, from the creation onward; in as far as God has chosen to reveal it in his holy word, or has laid it open to our view in the great and wonderful book of nature.

3. The final letters, (says one of the Talmudists,) of the first three words of the *Law*, **אמת ברא אלהים** are **א ת מ** composing the word **אמת** *emeth*, (the Hebrew word for *truth*) to indicate that the only object of the holy book is *truth*. This the divine Psalmist has distinctly expressed by saying **אמת דברך** "The beginning of thy word is *TRUTH*."‡ (Psalm cxix. 160.)

4. They remarked, that the letters composing this word **אמת**, are taken from the beginning, middle, and end, of the alphabetical series; because, say they, *truth* ought to be the *beginning*, *middle*, and *end* of all our thoughts and actions, and the object of all our pursuits.

7. Gen. i. 9. **יקוו המים** *yekavu hamayim*, "Let the waters be gathered together." The Hebrew verb corresponding with the English words, "*let them be gathered together*," is **יקוו**. As there are many Hebrew words expressive of the same action, such as **אסף**, **אנר**, **כנס**, **קהל**, why then did the inspired writer choose the term, **יקוו**?—Because, says Rabbi *Aba*, he wished to indicate, "that God gave them (*the waters*) a measure;"§ that is to say, the primitive **קו** *kav*, from which the verb is derived, signifies a straight or levelling line, and the inspired writer wished to intimate, that the Creator impressed the waters

* Medrash Rabbah.

‡ Medrash Rabbah.

† Talmud Jerusalem. T. Chagigah.

§ Medrash Rabbah.

with that peculiar property of always keeping their level; and he therefore chose a word including the idea of gathering together and making level.

11. Gen. ii. 23. "*She shall be called אִשָּׁה, Isha, woman, because she was taken out of אִישׁ, ish, man.*" The latter word is the Hebrew name for husband, the former for wife. Both words are composed of the letters ו, א, and the variation consists in the latter having a י interposed between the נ and ש (thus, אִישׁ), and the former having ה for its final letter. The letters הו form the word YAH, one of the sacred names of God. It is evident, that if we abstract ה from אִשָּׁה, or י from אִישׁ, there remain only the letters שו, which, as a word (*esh*), signifies fire. From these circumstances the Talmudists have drawn the following moral inference:—

Marriage is a divine institution, intended for the most moral and most beneficent of purposes. As long, therefore, as the conjugal alliance is attended by mutual love, mutual fidelity, and a joint endeavour of the two individuals to discharge the sacred obligation of protecting and rearing their offspring—of educating them on moral and religious principles—setting them the best example by the strictest decency and chastity of manners, and by living in peace and harmony—so long will they merit the distinguishing names of אִישׁ (*ish*), husband; אִשָּׁה (*ishah*), wife. The sacred name of God, יְהוָה (*Yah*), will remain with them, and his blessing will attend them. But when the union originates in unchaste or impure desires, or in other base motives, it will soon be disturbed by strife and contention: the parental duties will be neglected; God will withdraw his sacred name, and there will remain nothing but שו, *esh*, שו, *esh*, fire, fire;*—or two unhallowed flames, which will soon consume and destroy the unworthy pair.—Pp. 59—67.

After a few more specimens of this egregious trifling, and an acknowledgment "that the Talmudical inferences are not all of equal interest with these;" Mr. Hurwitz gravely adds,

The charge therefore of their [the Talmudists] having drawn unwarrantable inferences from the sacred text is, to say the least of it, greatly exaggerated.—P. 75.

The above admission, "that the Talmudical inferences are not all of equal interest with these," is an ingenious mode of cloaking the real character of too many of them, and keeping his readers in ignorance of the fact that some of them are most bare-faced perversions of the text, while others are awfully profane, and others disgustingly indecent and obscene. We imagine our readers will regard the following inference as somewhat "unwarrantable:"

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה שָׁכַב
עִם־אֲבֹתָיִךְ וְהָם הָעָם הַזֶּה וְגו'

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up," &c.—Deut. xxxi. 16.

Our construction of this passage is obviously correct, a stop being made at the word אֲבֹתָיִךְ *fathers*, and the verb שָׁכַב being referred to the following word עָם, *people*, as its proper nominative. But these honest and sapient Rabbies have quoted the passage as far as the word וְהָם, and there stopped, making the sense to be this: "Behold,

* Talmud. T. Sota. Pirke Rabbi Eliezer. Midrash Rabba.

thou shalt sleep with thy fathers, and rise again!" And they have seriously produced this mutilated text as a proof that the doctrine of a future resurrection is clearly revealed in the law of Moses.* We know but one instance of interpretation which will bear a comparison with this: viz. the proof given by the members of the Church of Rome that the worship of angels is scriptural, because St. John writes of himself, "When I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things;" omitting the following words: "Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: WORSHIP GOD."—Rev. xxii. 8, 9.

Mr. Allen has favoured us with a few more specimens of this Rabbinical style of interpretation, under their three heads, *Gematria*, *Notaricon*, and *Temura*.

Gematria is a word which the Rabbies have borrowed from the Greek, and signifies *quantity, proportion, or equal dimension*. This is a mathematical way of contemplating the Scriptures. All the Hebrew letters are considered as numerals; according to the following table.

UNITS.			TENS.			HUNDREDS.		
Aleph	א	1	Yod	י	10	Koph	ק	100
Beth	ב	2	Caph	כ	20	Resh	ר	200
Gimel	ג	3	Lamed	ל	30	Shin	ש	300
Daleth	ד	4	Mem	מ	40	Tau	ת	400
He	ה	5	Nun	נ	50	Final Caph	פ	500
Vau	ו	6	Samech	ס	60	Final Mem	ם	600
Zain	ז	7	Ain	ע	70	Final Nun	ן	700
Cheth	ח	8	Pe	פ	80	Final Pe	ף	800
Teth	ט	9	Tsaddi	צ	90	Final Tsaddi	ץ	900

Any two words or phrases, occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible; and any one or more words, consisting of letters which, cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, the letters of the words *יבא שילה* *Shiloh shall come*, (in Gen. xlix. 10.) amounting to 358; and the word, *משיח* *Messiah*, containing the same number; it has been deemed a sufficient proof that this passage is a prophecy of the Messiah: and some of the most eminent commentators among the modern Rabbies, in expounding the prediction in Zechariah iii. 8, "I will bring forth my servant the *BRANCH*," have argued that this must be the Messiah, because the word *מנחם* *Comforter*, a name given to the Messiah by the Talmudists, and the word *צמח* *Branch*, contain letters of the same numerical value. But correct as these two conclusions undoubtedly are, we cannot admire a way of arriving at them, which is as likely to conduct to error as to truth.

Notaricon is a term borrowed from the Romans, among whom the *notarii*, notaries or short-hand writers, were accustomed to use single letters to signify whole words, with other methods of abbreviation. *Notaricon* is twofold: sometimes one word is formed from the initial or final letters of two or more words;

* Talmud. T. Sanhedrin. § 11. The same page will furnish a proof, if proof be demanded, that the charge of obscenity is not made without reason.

and sometimes the letters of one word are taken as the initials of so many other words; and the words so collected are deemed faithful expositions of some of the meanings of the text in question.—In Deut. xxx. 12. Moses asks, "Who shall go up for us to heaven?"* The initial letters of the original words form the Hebrew word for *circumcision*,†—and the final letters compose the word *Jehovah*.‡ Hence it is inferred that God gave circumcision as the way to heaven.—So the six letters of the first word in Genesis, translated "In the beginning,"§ are the initials of six Hebrew words, which signify, *In the beginning God saw that Israel would accept the law.*||

Temura, which is a word of Hebrew origin, signifies *permutation*. Sometimes the letters of a word are transposed so as to form another word:—and sometimes a word in any particular text is exchanged for a word, formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation; of which there are several sorts, but the most common is, to put the twenty-second letter of the alphabet in the place of the first, the twenty-first instead of the second, the twentieth instead of the third, and so on. Thus they tell us that Jeremiah, by the word *Sheshach*, intended *Babel*.¶ Whether the prophet Jeremiah ever heard or thought of this rule of permutation, I leave to others to discuss; and only remark, that these modes of interpretation tend to represent the Scriptures as a collection of acrostics, anagrams, and riddles.—Pp. 76—79.

From these specimens of the principles of interpretation, adopted by the "Hebrew Sages," our readers may form some idea of the soundness of the doctrines maintained by them. But this part of our subject we must defer till a future opportunity.

ART. III.—*A Charge, delivered to the Clergy of the Diocese of Peterborough, in July, 1831. By HERBERT, LORD BISHOP OF PETERBOROUGH. London: Rivingtons. 1831. Pp. 28.*

IN these eventful times, when the Clergy are assailed with a degree of violence almost unparalleled in the annals of history, it might be expected that the weapons of spiritual warfare would be brandished in their defence; and among the numerous champions which have appeared in the cause of truth and justice, we are happy to see the Bishop of Peterborough in the field. The writings of this venerable Prelate and staunch supporter of the Church, carry with them a conviction which it is almost impossible to resist. His arguments are not only cogent in themselves, but they are stated with such plain simplicity, and the inferences are so fairly and substantially deduced from the premises, that reply is out of the question. The present Charge does not fall behind those with which our readers are already acquainted; and the importance and variety of the subjects with

* מי יעלה לנו השמימה.

† יהוה Jehovah.

‡ בראשית ראה אלהים שיקבלו ישראל תורה.

§ בבל for ששך Jer. xxv. 26.

† Circumcision. מילה.

§ בראשית.

which it is concerned, render it peculiarly valuable. In defending the moral character of the Clergy, in answering the complaints alleged against the inefficient discharge of their ministerial duties, in repelling the assertion that their services are overpaid, in maintaining their inalienable rights, and in drawing the line by which pluralities should be regulated, the Bishop has arrayed the combined powers of truth, equity and judgment, against the calumnies, the injustice, and the folly of those, who propagate charges against the Church which they are not able to substantiate, and which only gain credit from the unblushing effrontery with which they are advanced. Without further comment we shall proceed to make such extracts as our limits will permit; leaving our readers to extend the application of his lordship's reasonings, which are grounded upon the state of his own immediate diocese, to the condition of the Church in general.

It is above all things necessary (says the Bishop) that the *moral* character of the clergy should be maintained inviolate. If it were *true*, that their lives and conversations militate against the cause which they are appointed to sustain, their usefulness as ministers of religion would be at once destroyed. This our adversaries know, and hence arises their eagerness to represent the clergy as immoral men. Nothing is more easy than to deal in general assertions, whatever be the class of persons to which they are applied. But it is not so easy to *establish* a general and sweeping accusation. That *no* example of immorality should be discoverable in a body consisting of more than twelve thousand persons, would be an expectation inconsistent with the frailties to which men of every description are, from their fallen nature, unavoidably exposed. But there cannot be a stronger proof that the clergy *in general* are duly attentive to their moral conduct, than the fact, that whenever an immoral act *can* be discovered in a clergyman, he is visited with unusual reprehension. If such examples were numerous, *individual* examples would excite the less surprise. Men wonder only at *exceptions* to general rules; and hence we may justly infer, that the moral conduct of the clergy is *generally* free from reproach.—Pp. 8, 9.

Having repelled the deadliest attack against the Church, the subject of clerical duties comes under the writer's notice :

If the clergy, taken as a body, are said to be unmindful of their sacred functions, the representation is founded either on gross ignorance or gross perversion. Let the accusers learn the truth by experience: let them observe the conduct of the parochial clergy in their respective parishes, visiting the sick, comforting the distressed, and relieving the necessities of the poor from their own frequently contracted means. Nor is it to their *own* parishes that their benevolence is confined. Every list of subscribers to any charitable institution contains the names of so many clergymen, that their adversaries would render no service to the poor by taking from the clergy the *means* of contribution. Is it meant that they are regardless of their duty in the performance of divine service, that the prayers of the Church are read without proper devotion, that their sermons are delivered with negligence, and are ill calculated to impress on their hearers the necessity of a virtuous and religious life, let the accusers frequent our churches, which now perhaps they never enter, and they will there find a refutation of their unjust complaints. Lastly, is it meant that divine service is performed less *frequently* than it ought to be, the complaint does not apply to the present period. So great an improvement has taken place in this respect, that whatever cause of discontent may have existed formerly, such

cause has been principally removed. And with respect to this diocese in particular, I have the gratification to state, that more than *sixty* churches, which, a few years ago, had only single duty, have now the benefit of two services every Sunday, and many of them have two sermons. There never was a time, therefore, when the clergy were so little liable to the charge of neglecting their duty as at present.—Pp. 9, 10.

Passing by the revenues of the Church, on which our readers will be sufficiently enlightened at a future page, the complaint against pluralities is met and answered. Allowing that it were desirable, if practicable, to have a resident minister in every parish, the following statement respecting the Peterborough diocese is put in :—

There are only two instances in this diocese of *three* livings holden by one person; one of them is that of a vicarage, not exceeding 100*l.* a year, holden with two *donatives*, each under 50*l.* a-year; the other is that of three small vicarages, one of which bears no value in the king's books; but there are *thirty* clergymen who have, each of them, *two* livings in this diocese, of whom, therefore, I must give, as far as these livings are concerned, a detailed account. Five of them perform the whole duty of their two livings, which are near to each other, and are so circumstanced that more than single duty could not be expected at either of them. Twenty-three of these pluralists reside and officiate on one of their livings, and employ a curate on the other. The two remaining pluralists, having performed the duty of one of their parishes more than fifty years, and having now passed their eightieth year, have retired, not from their livings, but only from their labours. The clergy, therefore, who have more than one living in this diocese, do not deserve the reproach which their adversaries cast on them. And there is *no* accusation so grossly unjust as that in which pluralists are represented as a set of idlers in the vineyard, who enjoy in indolence the riches of the Church, while the *working* clergy (as curates are now called, in order to throw an odium on the beneficed clergy) perform the duties of the Church for a pittance. Of the thirty-two clergymen who have more than one living in this diocese, there is not an individual who does not strictly and literally belong to the class of the *working* clergy. Seven of these pluralists perform the whole duty of two churches every Sunday. The twenty-three who officiate on one living, while they have a curate on the other, work as hard on the former as their curates on the latter; and the two who have now ceased to work, had previously worked more than half a century. Nor is it true, since the passing of the Curates' Act, in 1813, that curates work for a pittance. They not unfrequently receive the greater share in the income of the living.—Pp. 15, 16.

It is not a salutary reform, however, but a sweeping extirpation of the Establishment altogether, at which the endeavours of its opponents are aimed. Respecting this radical mode of proceeding, the following observations are entitled to minute consideration :—

Numerous, indeed, have been the alterations which our Church Establishment has undergone within the last three hundred years; but in *none* of those alterations has any thing been attempted at all *resembling* the designs which are now contemplated. When monasteries were abolished in the time of Henry VIII., the revenues of the parochial clergy were left untouched. The Reformation produced a change in the *ministers* of religion, but the revenues themselves were preserved; the tithes which had been paid to the Roman Catholic clergy, being continued to the Protestant clergy. Even at that tremendous crisis, when King, Lords, and Commons were involved in one common destruction, no one even proposed the forfeiture of the tithes, which were paid to the parochial

clergy. A change, indeed, was made in the *ministers* of religion, all those being ejected who refused to abandon the liturgy, which was an object of peculiar dislike to the Calvinists, who were then become the ruling party. But tithes continued to be paid as before, though to clergy of a different description. Nor was the payment of them affected by the transfer of power from the Presbyterians to the Independents. The Restoration produced again a change of ecclesiastical ministers: but those ministers again received the tithes, which they had received before. It appears, then, that from the first endowment of benefices in England and Wales, to the present time, a period of eight or nine hundred years, the parochial clergy have uninterruptedly received their tithes without molestation or complaint. Surely this is worthy the attention of those who now, for the *first* time, propose to apply the revenues of the parochial clergy to a different purpose from that for which they were originally intended.

The reasons alleged for this sweeping reform are no less frivolous than the object itself is unjust. The chief argument is, that tithes are *taxes*—taxes imposed by the legislature, and therefore liable to be repealed by the legislature. They are no more taxes than *rents* are taxes: they are dues to the clergy, as rents are dues to the landlords. Nor are they *derived* from the legislature, any more than the lands which produce them. It is well known that the tithes of this country were originally grants from lords of manors, who, from motives of piety, and a desire to promote religion among their dependents, erected churches, and endowed them with a tenth of the produce of their own estates. The limits of these estates became the limits of the districts called parishes, which were greater or less according to the size of the manor. Hence the magnitude of the benefice, which the lord of the manor thus endowed, depended on the extent of the manor itself. Now the owner of the manor had an unquestionable right to dispose of his own property in the way which he himself believed to be best adapted to the object which he had in view. Such grants were made at an earlier period than the oldest titles which can now be produced in behalf of any landed estate. They are grants, to which the lands, so subjected by the original proprietor, have *remained* so subjected through a long succession of ages. And those lands have uniformly descended to the present owners, with the same grant continually attached to them. Further, though tithes did not *emanate* from the legislature, the claims of the clergy have been *recognised* by the legislature, and so recognised as far back as the annals of our legislature extend. They are recognised also by every court of judicature in the kingdom: and they have been so recognised as long as our courts of judicature have existed. Property in tithe, therefore, is no less sacred than property in land: and it will be impossible to violate the former without endangering the latter. That tithes, like other property, may be subjected to legislative enactments, is very true; of which we have examples in numberless enclosure-bills, providing for a commutation of tithes. But such commutations have never taken place without the consent of the tithe-owner; and every act of the legislature, by which such commutations have been made, is a direct acknowledgment of the original right.

It is further objected, that if tithes *are* due, they are not employed as they ought to be. Instead of being solely applied to the maintenance of the Clergy, our modern Church reformers contend that they should be applied also to the maintenance of the poor, and the repairs of the Church. Now as more than two-fifths of the beneficed clergy in this kingdom have an income which hardly averages 100*l.* a-year, it is really ludicrous to contend, that out of their own pittance, they should maintain the poor of their respective parishes, the population of which bears, not unfrequently, an inverse ratio to the value of the living. But it is a mere *pretence* that benefices were endowed for the support of the poor: they were endowed for the support of the clergy, in return for the spiritual benefits conferred on their respective parishes. The necessitous poor of this country were, before the Reformation, supported entirely by *voluntary* contributions. Those contributions came, indeed, from the clergy; but then they came from the clergy of the rich monasteries, and other religious houses,

possessing property which has been estimated at one-third of the whole property in this kingdom. This immense property was taken from the Church, and transferred to the laity. Then it was that the poor began to feel the want of that support which they had derived from the religious houses. The voluntary contributions of those religious houses having ceased, and the *new* proprietors of the estates which had belonged to them having declined to follow their benevolent example, it became necessary, in the reign of Elizabeth, to introduce *compulsory* contributions, under the name of poor's rates; and to these contributions the clergy now pay their ample proportion.—Pp. 21—24.

We make no apology for the length of this extract. Its perusal ought to remove from the candid inquirer every idea of depriving the Clergy of their just rights; and we sincerely thank the venerable Prelate for the able manner in which, throughout his excellent Charge, he has advocated the cause of that Church of which he is one of the firmest pillars.

LITERARY REPORT.

Thoughts upon the Demand for Church Reform. By the Rev. EDWARD BURTON, D.D. *Regius Professor of Divinity, Canon of Christ Church, and Rector of Ewelme.* Oxford: Parker. London: Rivingtons. Pp. 41.

THE design of this pamphlet is good, the arrangement clear, and the general execution excellent. A very fair objection is started against the assumption of the task of Church-Reformers by persons who "have not the best ideas of what is meant by the Church," and who may be sufficiently employed in reforming themselves, while better and wiser men are engaged in reforming the Church. The true end of Church Reform is well stated to be, "that the Clergy should be as efficient as possible in doing good to the souls and bodies of men;" and, while the author admits the necessity of superior moral excellence in the Clergy, and the responsibility of Bishops as to the persons they ordain, he cogently recommends the most conscientious attention, on the part of parents and friends, to the moral fitness and religious disposition of those whom they

destine for the Church. Much wholesome reform is also said to be in the power of patrons, whose intimate knowledge of the persons, presented by them to the Bishop for institution, is fairly presumable. The laity have, in these points, evidently a corrective power, by anticipation, over the personal character of the Clergy. And on the subject of pluralities, which Dr. Burton by no means defends, a share of the blame, at least, is chargeable upon laymen; the curious fact having been, to a certain degree, ascertained, that the patron of the second piece of preferment given to a pluralist, is generally a layman; so that the remedy of the admitted evil rests with lay-patrons; and the Church, though not itself implicated in the blame solely or deeply, will be substantially improved by the reform. It is estimated also, on the authority of often-repeated and uncontradicted statements, that the amount of Church property, so much and so perversely exaggerated, would not furnish a net annual stipend of 350*l.* to each of the working clergy. But, instead of this equalization of income being recommended for the Clergy, whose wants, as well as indi-

vidual pretensions, vary, as in all other professions, so extremely, the writer contents himself with suggesting the improvement of small benefices, by enforcing the object of Queen Anne's Bounty,—a real, not nominal payment of tenths, or even by a graduated scale of contributions, rising with the value of the preferment, but not affecting present incumbents. Though quite as unwilling as the learned professor to countenance the reigning passion for encroaching on the property of the Church, and *adjusting* it according to certain fanciful theories, we profess our dulness in not at once comprehending the assertion, "that a much greater sum could be raised for augmenting small livings, by retaining the larger ones, and taxing them, than by dividing them." Neither the divine nor the undisturbable right of the Church to its property is asserted in the pamphlet, and we think we may fairly attribute to the author the opinion, that, whereas present incumbents have an individual right of full possession, but not of future disposal of their benefices, the general property of the Church, undiminished in its amount, may be modified in its distribution. This certainly falls short of the opinion, that this property is secured by as good a title as that of a secular nature; and we fear that, if the power of re-distributing it is once assumed by, or conceded to, any authority, the measure of diverting it from its present objects will be speedily adopted. For ourselves, (although we might gain by the process,) we no more dream of advocating the equalization of clerical stipends, than of proposing to pay equal salaries to all officers of the navy or army, without reference to age, service, rank, or responsibility; but we agree, as every religious man must do, in the author's opinion, that each parish should have a resident incumbent, duly provided for, and obliged to discharge his duties zealously and actively.

With respect to the tithes, the mind of the farmer is disabused of the persuasion, that the extortion of them from the Church would benefit him; whereas, the landlord, or the government, would then rigidly exact much

that the parson now leniently and considerably foregoes. And it has occurred to us, that the outcry against tithes is not only reprehensible and dishonest, but also absurd, inasmuch as it would not probably be raised, if the Clergy, instead of having the invidious task of collecting their dues from their immediate parishioners, were paid the same full amount by the state, at the same, or greater cost, to the country at large. An admiral or captain would be in bad odour, were his salary derived from the direct contributions of his neighbours, who, in effect, however, reward his services ungrudgingly by indirect payment through the state, with all its expensive machinery of collection and distribution.

To return to our notice of this very useful pamphlet; we perceive that the advantages of a resident Clergy are insisted upon, from the circulation of their incomes, their charitable distributions, and their attention to the education of the poor; and an enormous income is shewn to accrue to the laity from the sums paid in purchase of livings by the Clergy, whose receipts, therefore, on the mere pecuniary statement, are not so much clear profit. We take leave to add, that there is a general interest in the Church property, from the accessibility of the profession to all qualified candidates; and we can easily shew that there is no reluctance, even amongst the dissenters, to avail themselves of this right and prospect: in fact, we can point to a Rev. Regius Professor, and a richly-beneficed Prebendary, each the son of a dissenting minister; and the most eminent and learned of his class (Dr. Adam Clark) has himself a son in the Church.

We commend to general perusal the pages which we have thus briefly noticed; and we acknowledge a debt of gratitude to Dr. Burton for this addition to his former labours in defence of truth and justice.

Sermons intended to shew a sober Application of Scriptural Principles to the Realities of Life; with a Preface, addressed to the Clergy. By JOHN

MILLER, M. A., *late Fellow of Worcester College, Oxford*. Oxford: Parker. London: Rivingtons. Pp. xlv. 476.

WERE we to attempt a review, or even an analysis, of the numerous volumes of sermons with which the press teems, we should not only be obliged to enlarge the size of our publication, but devote it entirely to this particular branch of our undertaking. We trust, therefore, our numerous friends, and amongst them we venture to rank Mr. Miller, will not feel disappointed that their valuable writings are occasionally dismissed in a somewhat summary manner. This observation has been elicited by the perusal of the volume before us, which abounds with striking passages, and just thoughts, upon the real effects which religion ought to have upon the conduct, as well as the minds, of individuals, and which, we do not hesitate to say, deserves an attentive perusal by all who would not wish to be weary in well doing. The preface, addressed to the clergy, is a highly valuable essay, and the purpose of the writer will be best understood from the following extracts:—"Our object is to provide the general reader, into whose hands the book may chance to fall, with a sober and consistent outline of scriptural principles, adapted to the circumstance of the times in which his lot is cast, and such as may assist, under divine blessing, towards confirming in him a consistent religious understanding of his own; that being not like a child, carried away with every wind of vain doctrine, he may be established in the truth of the Gospel, and of the whole counsel of God."—P. xxxvii.

"The other object had in view in this volume, is to submit, with deference, to the impartial judgment of reflecting clerical brethren, an attempt towards exhibiting, in Sermons, what seems to the writer a somewhat nearer approach to *real life*, in the manner of handling the several subjects, than appears usually to prevail in such compositions; and such, it is presumed, as might be introduced into them more

generally with advantage to the cause of truth."—P. xxxviii.

Now we believe no one will dispute that both these objects are good; and we can assure our readers that the manner in which they are advocated by Mr. Miller is calculated to make a forcible impression. This gentleman has, at the termination of his preface, favoured us with a short abstract of his plan, from which, in conclusion, we select the following, as calculated to convey a tolerable idea of it.

These Sermons "may be divided into three divisions, of six each. Of the earlier six, the first is simply introductory; the four next, it is hoped, may lay a basis of sound doctrine that cannot be condemned; the sixth throws back some light on several points of that doctrine, and serves, at the same time, very pointedly to illustrate the leading purpose of the whole volume, and to put in a plea for more respect than many seem willing to afford to an impressive, but perhaps not popular, office in our Book of Common Prayer.*

"The six next form a more connected series in themselves; and they are likewise so far linked with the preceding, as in great measure to grow out of them.

"In the last six, which are more miscellaneous, and more entirely separate, it was my aim to 'stir up the minds' of my flock 'by way of remembrance,' that they might continue mindful of certain obligations, which appear to lie at the very root of all evil,—of being in Christian society,—and also of the very great and special means and opportunities which dutiful members of the CHURCH OF ENGLAND constantly enjoy."

Mr. Miller concludes with the beautiful supplication from Deut. v. 29. in which we cordially join.

"O that there was such a heart in them, that they would fear God, and keep all his commandments always, that it might be well with them and with their children for ever!"

* This sermon was preached on Ash-Wednesday, and alludes to the office of "Commination."

Sermons on some of the fundamental Truths of Christianity. By THOMAS VOWLER SHORT, B. D., *Student of Christ Church; and Rector of King's Worthy, Hants.* Oxford: Parker. London: Rivingtons. Pp. xvi. 421.

THESE discourses, we are informed, were drawn up for the use of the junior rather than the senior members of the University of Oxford, and were designed to impress strongly upon their minds the fundamental truths of Christianity, from a thorough conviction that much of the irreligion prevalent in the world arises from an ignorance of our holy faith. In pursuance of this design, the practical duties of a clergyman are laid down in powerful, if not elegant, language; and the doctrinal portion of the sermons must be considered a valuable accession to that class of writings, especially when the subject of predestination is discussed; on which occasion Mr. Short demonstrates—

1. "That God exercises a special providence and superintendence, governing the universe indeed by general laws, yet preadapting particular circumstances to the wants and for the benefit of his creatures."

2. "That mankind are always responsible for their conduct."

On this head our sentiments are too well known to need repetition; we shall not, therefore, enter into a farther discussion here, but merely add to this short notice, that the Sermons before us abound in excellent matter.

The Irish Pulpit: a Collection of Original Sermons. By CLERGYMEN OF THE ESTABLISHED CHURCH OF IRELAND. *Second Series.* Dublin: W. Curry and Co. Pp. x. 351.

THIS volume contains eighteen sermons by Divines of the Irish Church, and is really a most gratifying specimen of the pulpit eloquence of the sister kingdom. Some of the discourses are of a very superior character, and all essentially good. We would, however, in some instances dispense with that flowery style, which is generally believed to be characteristic of an Irish orator, but which is

not altogether adapted to a congregation in a church. With this slight drawback the volume has our approbation, and we hope to see the series continued to many volumes, and that it may meet with the cordial support of the friends of the Establishment, both in this as well as our sister country.

The History of the Christian Religion and Church during the three first centuries. By Dr. Augustus Neander. *Translated from the German by* HENRY JOHN ROSE, B. D. *Fellow of St. John's College, Cambridge.* Vol. I. London: Rivingtons. 1831. 8vo. Pp. xxxii. 391.

NOTWITHSTANDING the extravagant theories, and untenable observations, which are advanced in many parts of Dr. Neander's Church History, the deep research which it displays, and the acute reasonings on the more abstruse branches of ecclesiastical inquiry, entitle it to an elevated rank in theological literature; and we are glad to see it in an English translation. The first volume, containing one-half of the original three, opens with an introductory view of the religious state of mankind at the first appearance, and during the early propagation, of Christianity, and proceeds to the consideration of the means employed in the diffusion of the Gospel, and the obstacles which were opposed to it by the arm of power, and the writings of heathen philosophers and others, during the first three centuries. From the opposition thus exerted against the infant Church, the author turns to the history of its first formation in the apostolic age, and the several changes in its constitution subsequently introduced; including the subjects of church discipline, and schism. With respect to the early form of church government, Neander's opinions are highly objectionable; and the notes of Mr. Rose, on many points in which the Doctor differs from the most distinguished writers of our own communion, will be found extremely valuable and important; though he has thought fit to apologize for their insertion. We sincerely wish that they were much

more numerous. After disposing of the above topics, the manner of life of the primitive Christians is described with singular ability; and their public worship is then considered, in its nature as a spiritual service, and with reference to the place and times of its performance. Considerable interest will be excited by the perusal of the remarks on preaching, singing, and other specific acts of devotion; and the investigation of the primitive mode of administering the sacraments is well worthy of the closest attention, although some degree of caution will be necessary in admitting certain of the author's positions. We look forward with pleasure to the concluding volume, which will contain Neander's scheme of the early heresies; and in the mean time we have only to remark, that Mr. Rose has performed the task which he has undertaken with the most commendable fidelity and care. The idioms of the German language are somewhat harsh in an English translation, and yet it is difficult altogether to avoid them in a faithful version of the original; but the translation before us is throughout no less elegant than correct. Should the author complete his design, by the publication of a history of the Apostolic age, we sincerely hope that the success of his present labours will be sufficient to induce Mr. Rose to place that also within the reach of the English theologian.

"This day is a day of trouble, and of rebuke, and blasphemy." *A Sermon, preached at the Chapel of the Philanthropic Society, on Sunday morning, Aug. 28, 1831. By the Rev. FRANCIS H. HUTTON, M.A. London: Hatchard. 1831. 8vo. Pp. 15.*

"THE author has been prevailed on to publish this sermon in consequence of the excitement occasioned by its delivery, and the partial disapprobation which some reflections in it seem to have incurred." For ourselves, we are strongly opposed to what are called political sermons; they seldom do good, and are sure to raise

the feelings of discord in at least some portion of a congregation. On this principle alone party-spirited discussions are altogether ill-suited to the house of God; and we could wish that they were for ever excluded from the sanctuary. Had the sentiments maintained in the sermon before us been propagated in a pamphlet, they would have met with our cordial and unreserved approval. They are in perfect unison with our own deep-rooted and immoveable prejudices, if such our opponents may please to designate them; and we are ready to maintain them in the same unflinching and independent spirit with Mr. Hutton, but on a more fitting occasion. The sermon is ably and powerfully written, and we are not surprised that it created a sensation. We should like to meet the author in the same cause on less holy ground.

A Sermon, preached at the Parish Church of St. Edmund, Salisbury, on Sunday, August 14, 1831, in behalf of the London Asylum for the Deaf and Dumb Children of the Poor. By the Rev. PETER HALL, M.A. Curate of that parish. Salisbury: Brodie. London: Rivingtons. 1831. 8vo. Pp. 20.

A MORE appropriate text than Isa. xxxv. 5, 6, could not have been chosen, upon which to build the advocacy of the particular cause for which Mr. Hall had undertaken to plead; and the strength of his appeal is well worthy of the interesting theme. After dwelling upon the proper motives and the proper ends of charity, the preacher proceeds to point out, with equal force and eloquence, the especial claims of the asylum for the deaf and dumb to public patronage, and concludes with an earnest appeal to his flock, in favour of the afflicted objects of the institution. We need only add that the profits of the sale will be devoted to the purposes of the charity, in order to induce our readers to purchase a discourse, which will at the same time amply repay its perusal.

A SERMON.

THE WILL OF GOD FULFILLED IN THE PROPAGATION OF THE GOSPEL.

1 TIM. ii. 4.

Who will have all men to be saved, and to come unto the knowledge of the truth.

To judge of God by themselves, is among the greatest errors of mankind. Forgetful of the immense and incalculable distance between the High and Holy One, who inhabiteth eternity, and beings who dwell in houses of clay, and who are crushed before the moth,—they venture to apply to Him their own standard of good and wise, of right and wrong; as though they were competent to decide, and He were willing to submit to their decision, the equity of his government of the universe. It is consequently not to be wondered at, that, commencing with false premises, men should draw erroneous conclusions; and even that, in some instances, from leaning to their own understanding, they should have made shipwreck of faith and of a good conscience. The real truth is, as we are sublimely assured by the prophet Isaiah, or rather by the Almighty himself, speaking by the instrumentality of that prophet, “His ways are not our ways, neither are his thoughts our thoughts; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. To the same purport is the spirited testimony of the author of the book of Job: “Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and wider than the sea.”

Since, therefore, we are utterly incompetent of ourselves to develop the mysterious purposes of the Most High, it follows that we are to learn them from the revelation of His own word; and it also follows that, when once plainly declared and clearly understood, they are no longer subjects for doubtful discussion, but for dutiful obedience. The office of the Minister of Christ, therefore, is simple and direct: he has only to prove, that the line of conduct which he prescribes is consonant with the will of his Master, and the obligation to adopt it is at once strengthened and sanctioned by all his Master's authority. Applying this principle, then, to the subject with which we are more immediately concerned, I propose to shew from the words of our text,

I. *The will of God respecting the salvation of mankind.*

II. *Our duty, as resulting from the declaration of that will.*

The first peculiarity with which we are struck in the expression of the will of God respecting the salvation of mankind, is the entire absence of all restriction or limitation: “He would have *all* men to be saved.” Nor is this an isolated passage on a point so interesting: it

is declared by the same Apostle, in another place, that "the grace of God, which bringeth salvation, hath appeared unto *all* men;" while by the Apostle Peter it is explicitly affirmed, that "God willeth not that *any* should perish, but that *all* should come to repentance." Indeed, had the reverse of this been the case,—had there been any class or description of persons who were hopelessly, and irrevocably excluded from a participation of the inestimable benefits and privileges of the Gospel, not only would the force of these interesting passages have been materially impaired, but there would be little propriety or energy in that express command of the Saviour, "Go ye into all the world, and preach the Gospel to every creature." For wherefore should the Gospel be preached to all, if there were any who were unable to hear, or incompetent to believe; and how could the preaching of the Gospel, under such circumstances, have either conducted to the glory of God, or contributed to the salvation of mankind?

We affirm, therefore,—and we affirm without scruple or hesitation,—that there is no limitation whatever in the offer of the promises of God. There are none who cannot receive them—there are none who *may* not receive them, of whatever country, condition, or even character; for all may repent, and all who can truly repent may be saved. The blood of Christ, poured out in his death to take away our sins, must not be compared to the scanty rill whose course is limited both in its extent and its effects; it is the fountain—the ever springing, ever exhaustless fountain, which is "opened for sin and for uncleanness," and in the healing waters of which, all nations may be purified, without either contaminating the freshness or impoverishing the abundance of the parent stream;—a stream that not only maketh glad the city of God, but shall flow for salvation unto the ends of the earth. We may, therefore, address *all*, in the words of the gracious invitation of the Lord himself, "Whosoever will, let him drink of the waters of life;" not for money or for price, but freely, adequately, abundantly.

And this equal and impartial extension of the divine promises to all, without exception, will be confirmed by the consideration, that the effects of the first fatal transgression of our common progenitors are likewise universal: "In Adam all die." In Adam, all who have existed since the creation of the world, with two remarkable exceptions, have died,—or are dying,—or shall die. We are, alas! too forcibly and frequently admonished, both from our own experience and that of others, that all must pay,—and ourselves among the number,—the bitter penalty of being born in sin. But would either reason allow, or will revelation authorize us to conclude, that the antidote is of less effective and extensive operation than the poison,—that the disease can seize upon those who are incapable of profiting by the remedy? Most certainly not, when reason must conclude, that if the Almighty designed at all to interpose for averting the consequences of our sin, his interposition must be commensurate with the emergency; and when revelation confirms this conclusion by declaring, that "as in Adam all die, so in Christ shall all be made alive." What then is meant by the expression, to be "made alive in Christ?" Obviously,

to be endowed with the capacity of receiving eternal life from him; for in this sense the wicked, and the worldly, who are called by His name, as well as the heathen whom the joyful sound has never reached, may alike be said to be made alive in Christ. All may hear,—all may repent,—all may believe,—all may be saved.

Since, then, there can exist no doubt whatever, if we only allow the plenary and unappealable authority of Scripture, that God would have *all* men to be saved, the question next to be proposed respects the means, *How* are they to be saved? and the answer is, By coming to the knowledge of the truth. And if, in the words but not in the spirit of Pilate, we go on to demand, "What is truth?" the answer is twofold: Christ himself is emphatically the Truth, for he declared, "I am the Way, and the Truth, and the Life;" and the divine word of the Scriptures is truth, for Christ also declared, in his last solemn address to the Father, "Thy word is truth." They, therefore, who would be saved, must come to the knowledge of Christ, and of his word. They must learn to know Christ, as the only, the exclusive Saviour,—as the sole propitiation for their sins,—the sole medium of communication between man and God; by whom alone their prayers are purified, through whom alone their sins are forgiven, in whom alone their persons are accepted, by whom alone their souls can be saved. And they must learn to know his word, as the sanctifying, purifying, enlightening word;—the word that alone can be a light to their feet and a lantern to their path; by which alone they can be enlightened in the mysterious doctrines which God reveals, or instructed in the sublime duties which He enjoins, or enabled to pursue the path which He has pointed out as leading upward to life and immortality—as that alone, through patience and comfort of which they can have hope, even the good hope through grace, the hope of eternal life.

How then, it must still be asked, are they, who know not the truth thus, to be instructed therein? How shall they, who are yet in darkness and in the shadow of death, realize that salvation which is pronounced to all who call on the name of the Lord? This inquiry may be answered by the Apostle Paul himself: "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? For faith cometh by hearing, and hearing by the word of God." Obviously, therefore, the means which are to be employed for diffusing the benefits of the glorious Gospel, are reducible to two:—sending forth the word of God itself, and Ministers, by whom it is to be explained. Before, however, I enter particularly into these, which are connected with the second head of the subject, I will answer the question, "By whom these are to be sent?"

A traveller is walking through a wilderness, utterly ignorant of his road, and in danger every instant of involving himself in peril, or rushing unawares upon destruction. He is met by one, to whom all the windings and intricacies of the way are familiar, and by whom he is not only warned and directed, but furnished with a book of guidance to which he can perpetually refer. He falls in with others travelling the same road, but they are proceeding still in ignorance

and in peril, seeing nothing of the danger of which he is aware. By whom, therefore, are *they* to be enlightened and admonished? Certainly by himself; for thus can he best apply his knowledge, and thus can he most acceptably evince his gratitude to his own Preserver. Transfer, then, the analogy to religion; and when it is asked, "By whom is the word of God—by whom are preachers of the Gospel to be dispatched into all lands?" reply, "By the instrumentality, in a greater or less degree, according to their ability, of all those, all without exception, who prize the word of God—who love the glorious Gospel—who would direct their lives by the one, and seek their salvation from the other." Christians, therefore, who are, or would be so in spirit and in truth, are to evince their title to the name, by striving to impart to all those benefits of the Gospel, in which they themselves rejoice, and which, differently from all other benefits, become more highly to be valued in proportion as they are more widely diffused.

We are, however, to consider, secondly, the duty of Christians as resulting from the declared will of God. God would "have *all* men to be saved, and come to the knowledge of the truth." It is, therefore, the positive obligation of Christians to furnish them with the means of acquiring that knowledge; and these are, principally, the diffusion of the divine word itself, and the sending forth of Ministers, by whom it may be explained and enforced; at once enjoined by precept, and recommended by example.

The word of God is so admirably adapted to the exigencies of our nature; so congenial with its infirmities; so adequate to its necessities;—the lineaments in which it portrays the nature and the character of man are in such exact unison with that picture of both which had first been drawn by observation and then ratified by experience;—it accords and answers so well to those aspirations after life and immortality, which have been expressed by many, and doubtless felt by more in every age;—that it finds, in not a few cases, a ready passage to the heart; the very perusal carries with it a conviction of its divine origin,—of its undeviating truth. To use the expressive metaphor of St. Paul, "the word of God is quick and powerful, and sharper than a two-edged sword; piercing even to the dividing asunder of the bones and marrow, and is a discerner of the thoughts and intents of the heart." In another passage it is termed "the sword of the Spirit." Never, therefore, let us undervalue this powerful weapon, which will certainly be found one of the most effectual in evangelizing the world. Never let us scruple to co-operate, to the utmost of our ability, in every rational and feasible plan for promoting Christian knowledge by dispensing the word of life, whether among our own immediate neighbours or among those nations where the joyful sound of the Gospel is either heard imperfectly, or not heard at all. For whether the darkness be the voluntary choice of those who "love darkness rather than light, because their deeds are evil," or the involuntary darkness of those who are enveloped in the cold and cheerless gloom of ignorance and superstition, it is alike equally true that the entrance of God's word giveth light; it "giveth light and understanding to the simple;" it leads them to "awake and arise from the dead, that Christ may give them light."

As a means, however, of bringing men to the knowledge of the truth, Missionaries must be sent forth, by whom the word of God may be explained and enforced. We need not dwell upon the high authority by which this means is recommended. There is not one here present, we would gladly persuade ourselves, who does not recollect how the Saviour himself despatched the preachers of his word into all parts of the land of Judea; and how one of the most astonishing miracles recorded in Scripture (the gift of tongues on the day of Pentecost) was wrought, that all nations might hear in their own tongues the wonderful works of God;—not the creation of the universe, nor the creation or subversion of empires; but that most wonderful work, the salvation of a lost world by a means as wonderful as the great and glorious end. Nor yet need we pause, here at least, to dwell on the evident benefits of this means, when we address a congregation of Christians, some of whom have been won over “from darkness to light, and from the power of Satan unto God,” by “the foolishness of preaching;” many of whom, brought by other means to the knowledge of the truth, have been encouraged, animated, comforted and upheld by the stated ministry of the divine word, and all of whom, for here I trust not a single exception need be made, are conscious that to the preaching of the everlasting Gospel their own favoured country is mainly indebted for that proud pre-eminence—not in glory and prosperity, for that were a slight matter—but in the fruits of Christian charity and benevolence, beyond all other nations of the earth. We should as soon think it necessary to demonstrate that the sun shines in the heavens, or that the ocean flows around the earth, as to prove to Christians that in every nation, more especially in those which are enveloped in the gross darkness of ignorance and superstition, “Beautiful are the feet of them that preach the gospel of peace, and bring forth glad tidings of good things.”

But while, on the general principle, all are concerned, they may yet require to be directed to its influence on the individual. We hear much of the courage of the hero, by whose instrumentality some tyrant has been arrested in his rapid career of triumph, and liberty restored to a bleeding world: we hear much of the intrepid adventurer, who pursues his daring path through wastes hitherto untrodden, that he may advance the interests of science, and promote the civilization of barbarous and brutalized nations. We hear little of the Christian hero, who encounters the enemy of souls in his own strong holds of wickedness;—of the Christian adventurer, who bears the word of God where it has never penetrated before, and aims to let in the day-spring from on high upon the darkened and bewildered slaves of sin. Yet, where is the ground of admiration in the one that is not to be found, still more forcibly, in the other? Is not that man a hero, in the truest sense of the term, who ventures into a climate of which we might say, almost without a figure, every breath is pestilence; who strives to awaken the captives of lust hitherto unsubdued, and passions hitherto unrestrained, to a sense of the evil of sin, and the certainty of punishment, or the necessity of repentance? Does it not require equal, nay, far greater, courage and intrepidity, thus to enter on a life of laborious exertion, and to incur the hazard of a lingering and

painful death, as to risk limb or life upon the field of battle? Unquestionably it does; but the motive which actuates each is different, and different also is the result which is produced. The one labours for the applause or the advantage of men, and verily he has his reward; the other is actuated by the constraining influence of the love of Christ, and in Christ shall be his recompense.

Should it, however, be replied, that for this generous and noble self-devotion there is comparatively but narrow scope, since all are not summoned to preach the Gospel to the heathen—should it even be said that all cannot do this; it may be rejoined, that there is something which all *can* do. All can, in one way or other, help forward the great work of the Christian Missionary, however they may not actively engage in it. Many can bestow of their substance; all may contribute of their prayers. While the spirit of the Gospel is awake and active, as we trust and believe it now is, in the churches of Christ, a sufficiency will doubtless be found of those, whose ties to their native country are not so strong in an opposite direction, as to forbid or impede their devotion to this service. But it is the duty of the Christian public,—it is your general and individual duty, to render those means more effectual than they now are; more extensive, more adequate to the exigencies of the case. Were a hundred times the number of Ministers in preparation,—were a thousand times the number of Missionaries in actual exertion,—the supply would still fall infinitely short of the demand. In fact, with all the exertions of the friends of the Gospel (and those exertions have been most laudable and exemplary,) enough has only been effected to display what *might* be done by the application of more adequate means. We may, indeed, trust that the foundation-stone is laid, but we must allow that the edifice is still to be erected; we may hope that the seed is sown, we must still look to the harvest which is to be reaped and gathered. The contemplation of the moral and religious state of the world, if we view it with the eye of the Christian, will be at once an incentive to us neither to rest satisfied with what *is* done, nor yet to be discouraged by what remains to *do*.

But the main consideration for individuals,—the main consideration for yourselves, Christian brethren, is neither what has been already effected in this great cause, nor what *may* be effected by the increased exertions of the Christian church; but what *you* have done towards it, personally and individually. The event of all human exertions is, and must remain, with God alone; but the event has no connexion with your duty. Once convinced that God would have *all* men to be saved,—once persuaded that it is your *part* to co-operate in bringing men to a knowledge of the truth,—you *must*, if you are duly alive to your own obligations as disciples of Christ,—if you are really anxious to extend to others those benefits of the Gospel which you have learned to value for yourselves,—you *must* come forward, you *must* do what you can; more will not be required, less ought not to be offered. What then *can* you do? Ask yourselves the question. Is there no superfluous expense which you can retrench for these great purposes of Christian charity? Is there no indulgence from which you can abstain? Is there no sacrifice which

you can offer,—no exertion which you can make,—no influence which you can exert? Is the propagation of the Gospel of Christ, the word that bringeth salvation, an object of such trifling moment, that it neither demands nor will recompense exertion? We do not ask of you to cross the tempestuous ocean, and preach the Gospel in the freezing climate of North America, or the sultry regions of the east; we only ask you to weigh the claims, to consider the objects, to aid the efforts of this venerable Society, in sending forth men who will devote themselves to this self-denying task; that of you also it may be said, "They have done what they could; after having freely received, they were willing freely to give." T. D.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XIV.

IRENÆUS.

"Omnium doctrinarum curiosissimus explorator."—*Tertullian*.

THE original Greek of the great work of Irenæus, with the exception of most of the first book, and a few occasional fragments, is unfortunately lost; but the whole is still extant in a very ancient Latin translation. According to this translation, it was directed generally (*contra hæreses*) "against heresies;" but the subversion of the Gnostic heresy, as brought to perfection by *Valentinus*, was mainly contemplated by the writer. In the Greek title, which is preserved by Eusebius and Photius, there is manifest reference to the words of St. Paul in 1 Tim. vi. 20, the work being designated "*A Refutation of Knowledge falsely so called*;"* in conformity wherewith it describes and exposes the various forms which Gnosticism had assumed, from its origin with Simon Magus to the period at which the work was composed. It is divided into five books; in the first of which the mystic dogmas of the Gnostics are described, and the remaining four are occupied in refuting their absurdities, and vindicating the purity of Gospel truth. From the history of the heresy, it appears that some time after St. Peter's severe rebuke of Simon, who had offered to purchase from the Apostles the gift of the Holy Ghost, and his temporary penitence (Acts viii. 9, 20), he proceeded to Rome, and there remained during Nero's persecution. In order to avoid the sufferings inflicted on the Christians, he maintained that it was allowable to conform indifferently to the worship of idols; and it is scarcely surprising that the doctrine should have met with numerous followers. It was probably his increasing popularity which led him to aspire to

* Euseb. Hist. Ecc. V. 7. Ἐλεγχος καὶ ἀνατροπὴ τῆς ψευδωνύμου γνώσεως. Indeed Irenæus himself verifies this title, in the Proem to Lib. II.—*Quapropter quod sit detectio et eversio sententiæ ipsarum, operis hujus conscriptionem ita titulavimus.* Compare also Lib. IV. V. in initio.

higher honours; and accordingly he is stated by Irenæus (I. 23. 2.) to be the parent of all heresies. His success was doubtless increased by his skill in *magic*, and in the exhibition of *lying wonders*, which he seems to have performed with remarkable dexterity, and his disciples pretended to the same powers. Speaking of the Simonians, Irenæus observes (I. 23. 4.): *Horum mystici sacerdotes libidinosè quidem vivunt, magias autem perficiunt, quemadmodum potest unusquisque ipsorum; exorcismis et incantationibus utuntur; amatoria quoque et agogima, et qui dicuntur paredri et oneiro pompi, et quæcunque sunt alia perierga, apud eos studiose exercentur.* The exercise of these arts consisted in the mysterious construction of certain hieroglyphic numbers and figures, whereby they affected to controul the malevolent influences presiding, as they supposed, over the whole course of nature; and amulets, marked with these occult characters, were commonly worn as preservatives against misfortune or disease.* Of the legends engraven on these gems, none was more frequent than the name ABPACAΞ, or, as it was otherwise spelt, ABPAΞAC; a name which they held in peculiar esteem, as comprising in its letters the number 365, which they believed to be the number of the heavens.†

The credit which Simon acquired by these practices was unquestionably great; and Irenæus (I. 23. 1.) after Justin (Apol. I. 26. 56.) affirms that he was worshipped as a god. The same tradition is also recorded by Tertullian, Theodoret, and other fathers; but, though possibly true, Justin, whose is the first and main authority, may possibly have been misled by an inscription commencing SEMONI SANCO, and dedicated to a Sabine deity. A tablet, bearing such an inscription, was dug up near Rome in 1754; and, at a hasty glance, the name might easily have been mistaken for SIMONI SANCTO. Irenæus says that he declared himself among the Samaritans to be the Father, to the Jews to be the Son, and to the rest of the world the Holy Ghost. There is another tradition, far less credible however, and wholly unnoticed by Irenæus, from which it should seem that the ambition of Simon Mægus led eventually to his destruction. Emboldened by his mechanical skill, and trusting to dæmoniacal assistance, he is said to have raised himself into the air in a fiery chariot;‡ but the dæmons forsaking him at the prayers of St. Peter, he was precipitated to the ground, and broke both his legs. The failure so enraged the disappointed impostor, that he put an end to his life, by throwing himself from the top of a house to the bottom. It is just possible that this story may have originated in the account which is given by Suetonius (Ner. 12.), of a

* *Amuletum, quod malum amolitur.*

† Iren. I. 24. 7. According to others of the Fathers, *Abrazas* was the supreme god of the Gnostics. The letters composing the name are equivalent to those in MEITHRAS, the *Sun* of the Egyptians: thus—

$$\begin{aligned} A(1) + B(2) + P(100) + C(200) + A(1) + \Xi(60) &= 365. \\ M(40) + E(5) + I(10) + \Theta(9) + P(100) + A(1) + C(200) &= 365. \end{aligned}$$

A variety of gems, illustrative of the Gnostic heresy, are given in *An Essay on Ancient Coins*, &c., by the Rev. R. Walsh, LL.D. reviewed in *The Christian Remembrancer*, for January, 1829.

‡ Arnobius adv. Gentes, Lib. II. p. 50. *Viderant cursum Simonis Magi et quadrigas igneas Petri ore diffatas, et nominato Christo evanuisse.* Compare Theodoret. Har. Fab. I. 1.

person attempting to fly, like Icarus, who fell to the earth and was killed; but the silence of all the fathers before Arnobius is alone a sufficient reason, if not altogether to reject, at least to receive the narrative respecting Simon with limitations. He may possibly have had recourse to some artifice to delude the people into a belief of his supernatural pretensions; and the prayers of the Apostle may have been instrumental in detecting the fraud, and provoking the suicide of the cheat.

It was a notion of the Platonists, that from the *Ideas* in the Divine Mind proceeded certain *Intelligences*, which were employed by the Deity in the creation of the world; and upon this notion, combined with that of the mystical *Sephiroth* of the Jewish Cabbala, and the oriental fiction of two principles, were founded those interpretations of Scripture, from which the absurd tenets of Simon and his followers were derived. He maintained that the Supreme God was not the Creator of the world, but that one of a successive generation of *Æons*, or *Emanations* from the Deity, became the *Demiurgus*, contrary to the will of the Creator, from whose tyranny Christ, the last of the *Æons*, was sent to deliver mankind. To this fancy, connected with his belief in the transmigration of souls, should doubtless be referred the allegorical fiction, for such it seems to be, of the female by whom he was accompanied. According to Irenæus, he had purchased a Tyrian prostitute, named *Helena*, whom he identified with the *causa teterrima* of the Trojan war; and, carrying her about with him, represented her to be the *first conception of his mind*, the mother of all things, by whom he had created angels and archangels, and, by their means, the world.* His followers wore amulets, upon which were images of himself and Helena, after the figure of Jupiter and Minerva. Besides the internal evidence against the credibility of this story, it should be remarked that some copies of Irenæus for *Helenam* read *Selenen*; and that a like companion, under the title of *Luna*, which is in Greek *Σελήνη*, is attributed by the Clementine *Recognitions* (II. 12.) to Dositheus, a cotemporary and co-heretic with Simon. With respect to the other doctrines maintained by Simon, he set on foot the notion that Christ was a phantom, having no material body; he denied a general resurrection; and maintained that the Prophets of the Old Testament were not inspired by the Supreme God, but by the creative *Æon*, who made the world.

Between Simon and Valentinus, against the latter of whom the work of Irenæus was more especially directed, several professors of the Gnostic doctrines are mentioned by this father, whose tenets, with certain unimportant shades of difference, were essentially the same. The immediate successors of Simon were *Menander* and his two disciples, *Saturninus*, and *Basilides*; the latter of whom seems to have carried his doctrines considerably forward in extent, as well as in absurdity and impiety. In the main, however, they were founded upon those of Simon. Like Pythagoras, he enjoined the strictest

* Iren. I. 23. 2. *Hic Helenam secum circumducebat, dicens hanc esse primam mentis ejus conceptionem, matrem omnium, per quam, mota mente, concepit Angelos facere et Archangelos. Hanc enim Ennoiam, &c.* So also Justin. M. Apol. I. 26. *τὴν αὐτὸν Ἐννοίαν πρῶτην γενομένην.*

secrecy upon his followers; and the schools of Alexandria, where he was born, had doubtless contributed much to involve his tenets in mystery and obscurity. He denied the resurrection, and inculcated the metempsychosis. His system of Æons is thus described by Irenæus (I. 24): "Basilides autem, ut altius aliquid et verisimilius invenisse videatur, in immensum extendit sententiam doctrinæ suæ: ostendens Νοῦν primo ab innato natum Patre; ab hoc autem natum Λόγον; deinde a Λόγῳ Φρόνησιν; a Φρόνησι autem Σοφίαν et Δυνάμιν; a Δυνάμει autem et Σοφίᾳ Virtutes et Principes et Angelos, quos et primos vocat, et ab iis primum cælum factum." He also maintained that Christ was a phantom, and did not really suffer death; but that Simon the Cyrenian was crucified in his stead, while he stood uninjured by, and, laughing at the deception, ascended invisibly into heaven. He permitted his disciples to partake of meats offered in sacrifice to idols; and considered virtue and vice as matters of indifference. Of his *Gospel* mention has already been made. He died at Alexandria, in the reign of Hadrian.

With some minute shades of difference, the Gnostic doctrines were entertained by Carpocrates, Cerinthus, Ebion, Cerdon, Marcion,* and others of less note, who looked upon every interpretation of Scripture except their own as the result of ignorance and simplicity. Hence the name which they arrogated to themselves was descriptive of that superior knowledge (γνώσις) to which they pretended, in eliciting the abstruse and hidden mysteries of religion. (Iren. I. 24.) At length arose Valentinus, in whose hands the system was perfected in absurdity and impiety. He flourished in the reign of Antoninus Pius, and for some time, in the hopes of obtaining a bishopric, to which he thought himself entitled by his superior attainments, was not only an orthodox believer, but preached the Gospel both in the Greek and Latin churches. Disappointed in his expectations, he sought that celebrity in the propagation of heretical tenets, which he had failed by his exertions in the cause of genuine Christianity to procure. According to the Valentinian theology, the Supreme God was "incomprehensible, invisible, eternal, sunbegotten." (Iren. I. i. 1.) From his unfathomable nature he was also called *Bythos* (Βύθος), and with him, in a state of silence and quietude, was *Ennoia* (Ἐννοία), called also *Charis* (Χάρις) and *Sige* (Σιγή). Hence proceeded a series of *Emanations*, or *Æons*,†—eight in number, according to the earlier Gnostics, but increased by Valentinus to thirty,—who dwelt with the Deity in a *pleroma* (πλήρωμα) of inaccessible light, beyond the limit of which was *matter*, which, being evil, was independent of the Deity. Of this *pleroma* St. Paul is supposed to speak, when he declares that in Jesus Christ "dwelt all the fulness of the Godhead bodily" (Col. ii. 9); and other passages in the apostolic writings are referred to the same tenets. The first *Ogdoad* of Æons, in which Βύθος and Σιγή were included, consisted, beside these, of Νοῦς and Ἀλήθεια, Λόγος and Ζωή, Ἀνθρωπος and Ἐκκλησία, from whom proceeded eleven other pairs, male and female;

* Of Marcion more particular mention will be made under *Tertullian*.

† Αἰῶνες. So called from their eternal preexistence, as from their mode of generation they were designated *Emanations*.

two of the last being, in some systems, Christ and the Holy Ghost. Valentinus, however, affirmed that *Noûs*, or *Μονογενής*, as he was otherwise called, put forth two other *Æons*, after the generation of *Logos* and *Zoë*, which were *Christ* and the *Holy Ghost*, (Iren. I. 2, 5.) Basilides, again, supposed Christ to be identical with *Noûs*, the first emanation from God, and to have been sent to remove error, and to communicate *true knowledge* to mankind. (Iren. I. 24, 4.) It was a natural consequence of their *Æonic* generations, that the Gnostics universally denied the incarnation of Christ; and while one branch of them, thence called *Docetæ* (from *δοκεῖν*), considered him a man in *appearance* only, it was the belief of the rest that the *Æon* Christ descended upon *Jesus* at his baptism.* This last opinion was maintained by Cerinthus and Ebion.

Proceeding onwards, it appears that *Σοφία*, the last of the *Æons*, in whom there was a gradual degeneracy, wished to depart from the *pleroma*; and her insatiable desire being ungratified, she conceived an abortion, called *Achamoth*, which eventually became the *matter* out of which the world was formed. Being ejected from the *pleroma*, she wept, and her tears produced the seas and rivers, while the *elements* were the result of her *fear* lest she should be for ever excluded from the *pleroma*. Her sufferings being appeased by Christ, she brought forth the *Demiurgus*, or *creative Æon*, by whom the world was made, contrary to the will of *Bythos*. Regarding *matter* as an evil principle, the Gnostic maintained its enmity with God; and that he sent Christ to redeem the world from the tyranny which she exerted over it. They also rejected the Jewish Scriptures, and, consequently, maintained that the prophets were not inspired by God, but by the creative *Æon*, who was the author of evil. They also denied the doctrines of a resurrection and a future judgment; they embraced that of a *millennium* and the metempsychosis; and looked upon good works as perfectly unimportant.

Such is the outline of this extravagant heresy, as described by Irenæus. Besides the followers of the several principal leaders, there were some cognate sects, as the *Nicolaitans*, mentioned in Rev. ii. 6, 15, and some others. These *Nicolaitans*, by the way, are wrongly supposed to have been followers of the Deacon *Nicolas*, (Acts vi. 6); and that they were connected with the Gnostics is plain from Irenæus, who calls them (III. ii. 1.) *vulsio ejus, quæ falso cognominatur xcentia*. It might naturally be expected that these heretics in general should be guilty of the most debasing immoralities; nor did they hesitate to reserve to themselves a licence for sinning, which they withheld from others. They regarded those who feared to offend God in word or thought, as *idiots*, and *without knowledge*; but themselves, however great their enormities, as *perfect*, and the *seeds of election*; † and, while

* Iren. III. 16. 1. *Sunt qui dicunt Jesum quidem receptaculum Christi fuisse, in quem desuper quasi columbam descendisse Christum; alii vero putative eum passum, naturaliter impassibilem existentem.*

† Iren. I. 6. 4. *καὶ ἄλλα δὲ πολλὰ μυστὰ καὶ ἄθεα πράσσοντες, ἡμῶν μὲν, διὰ τὸν φόβον τοῦ Θεοῦ φυλασσομένων καὶ μέχρις ἐννοίας καὶ λόγου ἀμαρτεῖν, κατατρέκουσιν ὡς ἰδιωτῶν, καὶ μηδὲν ἐπισταμένων· ἑαυτοὺς δὲ ὑπερηφάνοι, τελείους ἀποκαλοῦντες καὶ*

they allowed to others only the usance of grace, they claimed it to themselves as an inalienable property. Dividing mankind into three classes,—the spiritual, the animal, and the material,*—they doomed the last to unavoidable perdition; the animal, which they identified with the orthodox church, might be saved by faith and obedience; but the spiritual portion, which they confined to themselves, were, by their own essential nature, irreversibly certain of salvation. It is true there were some exceptions to this prevalent depravity. The *Encratitæ*, for instance, as also the *Marcionites*, practised the virtues of self-mortification to an extent for which no scriptural sanction is to be found. (Iren. I. 28. 1.) To give an idea of the disgusting nature of their unhallowed orgies it will suffice to state that the followers of Carpocrates were wont to pound a foetus in a mortar, and, mixing it with spices, to partake of it as a *paschal feast*. Their mysteries were involved in the closest secrecy; and Irenæus has preserved the following among other forms of initiation, by which their votaries were admitted: (Iren. I. 21. 3.) ΜΕΣΣΙΑ ΟΥΦΑΡΕΤ' ΝΑΜΕΜΨΑΙΜΑΝ ΚΑΛΔΑΙΑΝ ΜΟΣΟΜΗΔΑΕΑ ΑΚΡΑΝΑΙ ΨΑΟΥΑ ΙΗΣΟΥ ΝΑΖΑΡΙΑ. It is as well that we are favoured with the interpretation hereof, which is to the following effect: οὐ διαρῶ τὸ πνεῦμα, τὴν καρδίαν, καὶ τὴν ὑπερουράνιον δύναμιν, τὴν οἰκέρμονα' ὀναίμην τοῦ ὀνόματός σου, Σωτὴρ ἀληθείας. To this the initiated replies;—ἐστήριγμαί, καὶ λελύτρωμαι, καὶ λυτροῦμαι τὴν ψυχὴν μου ἀπὸ τοῦ αἰῶνος τούτου, καὶ πάντων τῶν παρ' αὐτοῦ, ἐν τῷ ὀνόματι τοῦ 'ΙΑΩ,† ὅς ἐλυτρώσατο τὴν ψυχὴν αὐτοῦ εἰς ἀπολύτρωσιν ἐν Χριστῷ τῷ ζῶντι.

Having given the analysis of the heresies against which Irenæus writes, we must reserve that of his refutation for our next Number.

THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

LETTER III.

It will be convenient to reserve for future consideration the revenues of the bishops and dignitaries of the Church, and to proceed, in the present letter, to the emoluments which the editor of the Black-Book alleges to be received by the Clergy in addition to the tithes.

"Glebes and Parsonage houses," are reckoned at 250,000*l*. The Glebe alone is valued, in the Quarterly Review, at 160,000*l*.; and 90,000*l*. may appear a small addition for the Parsonage houses, of which it is said, that "they must be worth something, as they save rent to the Incumbents or their Curates." It, however, needs hardly to be stated, that in England and Wales, these houses are built and kept in repair at the sole expense of the Incumbents, and that their neglect is visited in the form of heavy and almost arbitrary dilapidations at their decease. The money for building is either furnished

σπέρματα ἐκλογῆς. Ἡμᾶς μὲν γὰρ ἐν χρήσει τὴν χάριν λαμβάνειν λέγουσι, διὰ καὶ ἀφαιρεθῆσθαι αὐτοῖς· αὐτοὺς δὲ ιδιόκτητον ἄνωθεν ἀπὸ τῆς ἀρῆτου καὶ ἀνονομάστου συζυγίας συγκατεκληλυθῆναι ἔχειν τὴν χάριν.

* Iren. I. 6. 1. Πνευματικὸν, ψυχικόν, υλικόν.

† The mystic name, 'ΙΑΩ, is found on a variety of Gnostic gems, which are still in existence.

at the private risk of the Incumbent, or borrowed under certain restrictions, which require that the principal money shall be paid off by annual instalments of five per cent. (or, in the case of non-residents, of ten per cent.) with interest on the balance, thus imposing an annual rent, for twenty years, besides occasional reparations. The writer says that "Dr. Cove, whose estimate of Church property is seldom more than one-half of its real amount, calculates the annual amount of the Glebe and Surplice fees, of each parish, at 40*l.* a-year; making, according to him, a tax upon the population of nearly half a million." The deficiencies of Dr. Cove are amply supplied, by making the Surplice fees *alone* amount, in each parish, to more than 46*l.* a-year, and setting the total value of the Glebes, Parsonages, and Fees, at 750,000*l.* It is not certain what is the number of Parsonage houses: it appears that there are 3,598 houses occupied by Rectors, and 1,393 by Curates; and that there are 815 Rectors not resident, for want or unfitness of Parsonage houses, and 2,861 Curates not residing in the Glebe house. This accounts for 8,667 parishes. If, of the remaining 2,000 parishes, one-half be supposed to have Parsonages, there will altogether be about 6,000 Parsonages. The rent required from each of these houses to constitute the sum of 90,000*l.*, will be 15*l.*; and, under all the circumstances of the tenure, it will be a fair rent. But though I admit this to be a part of the property of the Church, accumulated out of the public or private funds of churchmen, with such liberality, that 220,000*l.* has been borrowed at one time, for this purpose, of the Governors of Queen Anne's Bounty alone, and independent of all other sources, I must utterly protest against its being called a burden upon the people, or any part of a tax upon the population.

The estimate for "Perpetual Curacies," and "Benefices not Parochial," is taken from the Quarterly Review, and calls for no remark at present.

Of "Church fees on burials, marriages, christenings, &c.," estimated at 500,000*l.*, it is said, that they "form another abundant source of revenue to the Clergy. Originally, Surplice fees were paid only by the rich, and were intended for charity: what was formerly a voluntary gift, has been converted into a demand; and, instead of the poor receiving these donations, they are pocketed by the Clergy; and poor, as well as rich, are now compelled to pay fees on burials, marriages, churchings, and christenings. The total sums netted from this source we have no means of estimating correctly. In London, Church fees are supposed to be equal to one-third of the priest's salary. Beside the regular fee, it is usual, on the burial of opulent people, to get a compliment of a guinea or more for hatbands and gloves; at marriages, five guineas; at christenings, a guinea . . . In this country, the total revenue, derived from fees and gratuities, is little short of one million a-year."—P. 45.

This is a large statement of a sum, which "we have no means of estimating correctly;" and it may appear an act of great moderation to reduce this sum to 500,000*l.* This will, however, yield, in each of 10,693 parishes, more than 46*l.*; and instead of asking whether this is the truth, or near the truth, I wish to put it to the test. In

the parish of which I have the charge, the following fees are due to the Clergyman: — For publication of bans, *one shilling*; for marriage by bans, *five shillings*; for marriage by licence, *ten shillings*; for registry of baptism, *sixpence*; for a burial, if a body be carried into Church, *two shillings and sixpence*; if otherwise, (though, in the case of the poor, I always leave it to their own discretion,) *one shilling and sixpence*; for the baptisms and churchings there is no fee. It will not be denied that these fees are moderate; they are, perhaps, too moderate to form the ground of calculation. I will, therefore, increase them arbitrarily, and annex them in the form of an account, to the average annual number of baptisms, marriages, and burials, throughout the country, in the several years between 1811 and 1820 inclusive, recorded in the Population Abstract of 1821, the last document to which reference can be made. We shall thus have the “means of estimating correctly” the account, which will stand thus:—

91,042 Marriages, at 10s. each	£45,521
— Publications of Bans at 2s. 6d. each	11,380
325,506 Baptisms, at 5s. each	81,376
— Churchings, at 2s. 6d. each	40,688
200,999 Burials, at 5s. each	50,249
	<hr/> £229,214

I may be thought too minute, and to be unnecessarily disclosing the secrets of the prison-house; but I have no object but to state the truth, to correct misrepresentation, and to abate the prejudice which is the effect of misrepresentation. Except in the large parishes within the walls of London, I should say that the fees, so far from forming a third part of the priests' salary, are very inconsiderable, because I know that the occasional duties are very rare. In my own experience in town and country, I should further say, that the *gratuities*, received beyond the fee, do not compensate for the fees relinquished. I never received but one fee of two guineas; and, upon one occasion, when the fee amounted to ten shillings, half-a-guinea was given, with a desire that I would keep the change. It will be observed that I have made the churchings co-extensive with baptisms, and the publications of bans with the marriages; and I appeal to every parish-clerk, and to every one acquainted with the fees of the Church in the country, whether I have not estimated the fees far beyond the average which is received, and to an extent sufficient to cover all incidental advantages derived from the erection of funereal monuments and extracts from registers, for which my fee is but one shilling, and I seldom receive any thing; and yet, so far from amounting to 500,000*l.*, and from being a “little short of one million a-year,” they do not amount to one quarter of a million.

Oblations, offerings, and compositions for offerings at the four great festivals, or *dues*, as they are sometimes called, are certain customary payments at Easter and at Church festivals, to which every inhabitant housekeeper is liable. We have no means of judging the annual value of these good things. All that we can say is, that in some parts they are very pertinaciously levied, and considered by the established clergy as part of their “*ancient rights*.” Probably the value of Easter offerings may be taken at 100,000*l.*—P. 46.

With the same show of moderation as before, they are charged in the table but 80,000*l.* If, in some parts, these dues are "very pertinaciously levied," they are in others entirely abandoned; and there are divisions of the wealthiest parishes in the metropolis, in which the sum collected is very inconsiderable. Burn refers to a decree of the Court of Exchequer, that Easter Offerings are due of common right, at the rate of *twopence* a-head for every person in the family, of sixteen years and upwards. According to this limitation, there are, in a population of twelve millions, five millions exempt, and seven millions liable. Now, if *twopence* be collected from each of seven millions of persons, the sum received will be not 80,000*l.*, but 58,333*l.* How far this sum is collected the reader will judge.

Does the reader conjecture upon what principle the estimate of the "College and School Foundations" is formed? "Supposing the College and School charities average only 175*l.* each, they will produce 682,150*l.* a-year." Now it appears that "there are 3898 school charities," and if these produce 175*l.* each, the whole sum is obtained. Are therefore the College Foundations gratuitously administered? We shall see. Of the School Charities it is further said, that "the Clergy enjoy the exclusive emolument." Now, in *Gilbert's Clerical Almanack*, about 420 of these schools are enumerated, and one-sixth part of them appears to be under the superintendence of Laymen; at least, the masters are not described as *reverend*; and of the remaining 3,478, laymen have probably a much larger share. The only three or four which I know are under lay masters. From advertisements which are continually in the papers, from schools of which the masterships are vacant, it does not appear that any sums approaching to 175*l.*, are offered by the trustees, who generally represent the school-rooms and the house for the master as the chief emolument in their gift; and in this respect it is said, with more truth than charity, that "the buildings, piously intended for the gratuitous education of poor scholars, have been perverted into boarding and day-schools, for the emolument of their clerical masters," the remuneration of whose time and talents must be otherwise found in the delightful task

"To teach the young idea how to shoot,"

which, after a time, becomes rather wearisome.

Among the other public schools, are mentioned Christ's Hospital and Harrow; and how appropriately the allusions are made to "salaries of 800*l.* a year," and to "large pensions of 1,000*l.* a-year or so, on retirement," their respective masters will testify. As it is deduced from parliamentary authority, it may not be disputed, that the value of a fellowship at Eton and Winchester, "is about 1,000*l.* a-year:" and I perfectly agree with the writer, that "the value of a university fellowship is somewhat less than a fellowship at Eton or Winchester;" less, in very many instances, in the proportion of 100*l.* to 1,000*l.* besides the obligation of celibacy; but it is added,—

Numerous livings are also in the gift of the Universities, (*rather of the Colleges*;) as well as the other charities we have mentioned, though we believe some of the offices in the Universities are incompatible with Church preferment: but then the livings are given to the *next of kin*, or otherwise negotiated; so that they are never lost to the family.—P. 45.

To what *next of kin* are these livings given? or to what *family* are they never lost? Is it ignorance or art, knavery or folly, which dictates this tissue of absurdity? That is the question which requires an answer,—of the degree of credit which is due to assertions thus huddled together, there will be no dispute. I may now be thought to hazard a questionable proposition, in following the example of Bishop Watson, who, when he included in his estimate of the revenues of the Clergy, those of the two Universities, with their respective colleges, made the reservation, that “being lay corporations, they ought not to be taken into the account;” and so, I conceive, that from every estimate of the revenues of the Clergy, the sum, whatever it may be, appropriated to “College and School Foundations,” ought to be rejected. The secular interests of the Church might be abolished, and these institutions be left; or these institutions might cease, and the Church remain. They have no necessary dependence, connexion, or community of interests; they rest on totally different foundations; their estates are administered on different principles. The Church, not less than the State, rejoices in their welfare, as means of promoting true religion and useful learning; but the service which they render, the merit which they reward, is not properly ecclesiastical; and except, as some of their body happen to minister in the Church, and as a considerable portion of their wealth consists in ecclesiastical patronage, in right of which they draw from the Church, without contributing to the Church, they have no proper share of the general funds of the Church. The emolument assigned to the masters of Charity Schools and National Schools, of the Proprietary Schools in connexion with King’s College, and of the masters and professors of King’s College itself, might, with the same propriety, be called a part of the revenues of the Church. These, not less than the funds of the Universities and public schools, are derived from distinct sources, of which the Clergy, as Clergy, have no share, which are not the funds of the Church, because the masters whom they maintain are Clergymen, and which can in no wise be said to constitute any part of the average income of the Clergy. They are a distinct and specific fund. The funds of Merchant Taylors’ School, and of St. John’s College, might as well be confounded with those of the Merchant Taylors’ Company, or those of Tonbridge School with the funds of the Skinners’ Company.

“Lectureships in towns and populous places” may, or may not, amount to 60,000*l.* No ground is stated for the calculation. I can hardly believe that there are 1,000 of these lectureships, producing 60*l.*, or 600, producing 100*l.* to the several lecturers. There is, I think, an error in the estimate of the number or the value, and little injury will be done in admitting but half of the valuation.

“Chaplaincies and offices in the public institutions.” What the offices may produce I know not: the chaplaincies to the Royal Family, Peers, Peeresses, and Judges, and even the Bishops, are all gratuitous. Those to the King are considered rather a privilege and honour, than emolument; but as the sum stated is but 10,000*l.* let it stand without objection.

“New Chapels and Churches, 94,050*l.*,” to be collected at the rate

of 450*l.* from each of 209 new churches. This is a large sum to be raised from pew-rents, when allowance is made for the free-sittings, most properly reserved for the poor. The author of the "Remarks on the Consumption of Public Wealth by the Clergy," appropriates but 100,000*l.* to what he calls "Chapels-of-ease stipends;" which, whether they do or do not include the new Churches, are numerous in the Metropolis, and in Bath and Liverpool, and other towns. The Editor of the Black-Book must not, however, be offended at my rejecting the whole of this sum. He distributes the whole revenue of the Clergy among 11,342 benefices. This is the exact number stated in the Quarterly Review; viz. 5,177 rectories, 4,516 vicarages, 1,000 perpetual curacies, and 649 benefices not parochial. The aggregate emoluments of the perpetual curacies and benefices, not parochial, have, as I have already observed, been copied from the Quarterly Review into the Black-Book; and I have corrected the error which made the benefices not parochial amount to 250*l.* instead of 50*l.* each. Now the new churches and chapels must either be included in the benefices not parochial, or the total number of the benefices must be raised from 11,342 to 11,552. The divisor or the dividend must be altered, and it will occasion the least disturbance in the calculations of the Black-Book to reject the whole charge of 94,050*l.*

The total sum appropriated in the Black-Book to these several accounts, distinct from Church tithe, and the incomes of the Bishops, Deans, and Chapters, is 1,783,650*l.* From this sum, I consider myself fully entitled to deduct 1,084,603*l.*, viz. for excess of Church fees, 260,786*l.*; for excess of Easter Offerings, 21,677*l.*; for excess of Lectureships, 30,000*l.*; the whole sum charged to College and School Foundations, 682,150*l.*, and the whole sum charged to new Churches and Chapels 94,050*l.* The balance of 699,050*l.*, which I leave, is, I am persuaded, far more liberal than justice requires, and it is almost double the sum added to the amount of Church tithe, by the author of "Remarks on the Consumption of Public Wealth, by the Clergy," which is for assessments on houses in towns, &c. 250,000*l.*, and for Chapels-of-ease stipends, 100,000*l.*

The total sum charged by the Editor of the Black-Book to the account of the parochial clergy is 8,668,450*l.*; viz. for tithes 6,884,800*l.*, and for other emoluments 1,783,650*l.* This sum, distributed among 11,342 benefices, makes the average value of each benefice 764*l.* These benefices are, however, distributed among 7,191 incumbents, having an average income of 1,205*l.* each (p. 51); or, as it is otherwise stated (p. 54), there are

	Average income of each individual.	Total incomes.
2,886 aristocratic pluralists, mostly non-residents, and holding two, three, four or more livings, in all 7,037 livings, averaging each, tithes, glebes, church-fees, &c. £764.	£1,863	£5,379,430
4,305 incumbents, holding one living each, and about one-half resident on their benefices	764	3,289,020

The sum which I have ventured to ascribe to the use of the parochial Clergy is,—for tithe 2,592,120*l.*, and for other emoluments

699,050*l.*; together, 3,291,170*l.*: and this sum I would distribute among 11,342 beneficed clergymen, deriving from each benefice an annual income not exceeding 300*l.* I say advisedly *not exceeding* 300*l.*, because I am persuaded that both the premises and the conclusion are formed on an extravagant estimate.

The difference between me and the Editor of the Black-Book is reduced to a very simple question,—Does every benefice in the kingdom yield to the incumbent an average income of 764*l.* or an income not exceeding 300*l.*?

I believe that there is but one instance of the present value of a living mentioned in the Black-Book:

The valuation of the rectory of Alresford in the King's Book is only 8*l.* a-year; the extent of the parish is 1,400 acres; yet the *composition* for tithes, paid by the parishioners, amounts to 300*l.* per annum, being an increase of more than *thirty-seven fold*.—P. 39.

If this is a specimen from which an average may be gathered, the great tithes are worth about 4*s.* 3*d.* an acre; and, to say nothing of the vicarages, each rectory must contain 3,542 acres, or the tithe income of the Clergy will not amount to 764*l.* Now let every one residing in the country determine whether 3,532 or 4,100 acres, paying tithes, are more usually found in the parishes of the country. If the whole cultivated surface of the country were equally divided into 11,342 benefices, it would not allow more than 2,800 acres to each benefice; and of this it has been shewn that but two-thirds pay tithes to the Clergy. Now 1,867 acres, paying tithes at 4*s.* would yield not 764*l.*, but 375*l.* only.

In the statement of the Black-Book, copied from the Quarterly Review, there are included 1,000 perpetual curacies of the average value of 75*l.* each, 649 benefices, not parochial, of the average value of 50*l.* each. The total sum appropriated to these benefices is 107,450*l.* which, being deducted from 8,668,450*l.* leaves a balance of 8,561,000*l.* to be distributed among 9,693 rectories and vicarages at the rate of nearly 900*l.* each. Will any one acquainted with the Church or the country agree in the truth of this statement? If the total sum of 1,783,650*l.*, supposed to be derived from other instruments than tithes, were equally distributed among 11,342 benefices, it would yield but 148*l.* to each benefice, and consequently every rectory and every vicarage must receive from tithes alone a sum hardly less than 750*l.*; that is, every vicarage and every rectory must contain more than 3,000 acres, of which the tithe is paid at the rate of 50*l.* for every acre.

Again. By the diocesan returns of 1827 it appears that there are 2,496 benefices under 300*l.* per annum, and 1,223 of the gross value of 300*l.* and upwards. Now if, of 3,719 benefices, 2,496 are under 300*l.*, it is not unreasonable to conclude that of the whole number, 11,342, there are 7,343 under 300*l.* There remain 3,999 benefices of the value of 300*l.* and upwards; and is the excess of these 3,999 benefices above 300*l.* such, that they themselves and their 7,343 poorer brethren may all boast of an average income of 764*l.*? If the 7,343 benefices which are under 300*l.* are estimated at that sum, they will consume but 2,202,900*l.* out of the 8,668,450*l.* which the

Editor of the Black-Book appropriates to the parochial Clergy; the balance, 6,465,550*l.*, distributed among the 3,999 richer benefices, will yield to each an average income exceeding 1,600*l.* Let gentlemen in Wales ask the question, Is every benefice of the value of 300*l.*? Let gentlemen in England ask, Are all benefices, above 300*l.*, worth 1,600*l.* a-year?

There is another criterion. In 1809 there were 3,998 livings returned under the value of 150*l.* Now, if more than one-third of all the benefices of the kingdom are under 150*l.*, is it by any means probable that the whole are of such value as to raise the general average to more than five times the value of this third part? I will exhibit from the Black-Book a list of these benefices, adding in the third column, the aggregate amount of the sums which they are said to exceed. There are

Not exceeding	£10	Livings.	Extreme aggregate income.
		12	£ 120
	20	72	1,440
	30	191	5,730
	40	353	14,120
	50	433	21,650
	60	407	24,420
	70	376	26,320
	80	319	25,520
	90	309	27,810
	100	315	31,500
	110	283	31,130
	120	307	36,840
	130	246	31,980
	140	205	28,700
	150	170	25,500
		<hr/>	<hr/>
		3,998	332,780

If these 3,998 benefices consume not more than 332,780*l.* out of the alleged 8,668,450*l.*, there will remain for the other 7,344 benefices an aggregate income of 8,335,670*l.* and a several income of 1,135*l.* But are two out of every three livings worth 1,135*l.*? Or if there are 3,998 livings under 150*l.*, and, according to the calculation which I have already made, but 399 exceeding 300*l.*, is it the more reasonable to conclude that the average value of the whole is 764*l.*, or that it does not exceed 300*l.*?

I think that I have here the ground of another computation. Of the 3,998 livings under 150*l.*, the average value, collected from the highest estimate, is not more than 84*l.* per annum. If, then, these benefices are worth but little more than the half of the highest sum, or 150*l.*, the 7,343 benefices, which I have calculated to be under 300*l.* will not be worth more than half of the highest sum, and will be estimated at their full value if they are said not to exceed 175*l.* each. If, then, two-thirds of the benefices do not exceed the sum of 175*l.*, is it probable that the remaining third part is of such value as to raise the whole to an average not only exceeding 300*l.*, but amounting to 764*l.*? If this calculation is admitted, the benefices of the Church may be thus classed:—there will be

I. 3,998 benefices with an annual average income of.....	£84
II. 7,343 including the former	175
or 3,345 excluding the former	284
III. 3,999 benefices with an annual average income of	477

if the calculation which I have offered is approved, or of 1,845*l.*, if that of the Black-Book is preferred. While I ask again if every third benefice is of the value of 1,845*l.*, (for which purpose it must contain 7,384 acres, paying tithes at 5*s.* by the acre,) I cannot avoid remarking, that on the calculation which I have adopted, and in which I am not conscious of assuming any thing which is not justified by the plain use of figures, that if there are 3,998 benefices under 150*l.* and 3,999 above 300*l.* (and the coincidence of figures is curious,) there can be nothing very extravagant in concluding that the average value of the whole does not exceed 300*l.* a-year.

I have always regretted that the amount of the revenues of the Church cannot be ascertained more directly and with less appearance of calculation and inference. The laity, who profess to feel, and are wont to complain of the burthen of tithes, and who, confounding the private with the professional incomes of the Clergy, or being acquainted with some unhappy instances of accumulated preferment, give credit to the reports of the enormous wealth of the Church, and close their eyes against the many instances of its poverty, are prone to believe that under the veil of mystery which envelops the wealth of the Church, there is something which needs to be concealed. But let them look into the dioceses of South Wales, where the abject penury of the Church is almost without conception, and where, as in the diocese of St. David's, 400 benefices have been returned under 150*l.* a-year. Let them look again into Lincolnshire, where, as was stated in the *Agricultural Report* for the county, "the livings are miserably poor," and incapable of providing for an officiating minister oftener than once a fortnight, or three weeks, or even a month. (See *Cove's Inquiry*, pp. 87, 88.) Or let them listen to the report of the *Encyclopædia Britannica*, and learn that, "in England the vicarages and small rectories from which we have reason to believe that the incumbents do not reap 80*l.* a-year, greatly exceed all the livings in Scotland; nay, we doubt if there be not upwards of 1,000 livings in England and Wales, from which the rector or vicar derives not above 50*l.* annually." Let them be brought to consider facts rather than reports, and to reflect upon what they see and know rather than upon what they hear and read, and the vision of the enormous wealth of the Church will quickly vanish from their view.

A charge was, some years since, brought against some of the Irish Bishops, concerning the amount of certain fines which they were reported to have received, and the charge was wisely met by stating the sums which had been actually received. A similar charge against the Bishop of London has been more recently obviated with the same straight-forward and manly simplicity: and when the hustings of Essex were lately re-echoing the statements of the Black-Book, and one of the provincial journals, circulated freely in the county, was employed in shewing how liberally the Clergy might be provided for, and how much might yet be taken from the revenues of

the Church for the service of the state, I could not but wish that the Clergy should come forward in their several deaneries and unequivocally declare the amount of their ecclesiastical incomes.

The average income of the parochial Clergy is a question which every farmer can resolve, and which none are more competent than farmers to decide. They know what they pay, what their neighbours pay, and what is paid in the adjoining district for tithes; what is the size of the parish, what is the extent of the parson's glebe, and what is due to the rate for the relief of the poor. With these elements of calculation in their possession, let them take any twenty or thirty parishes, and for one benefice which produces 764*l.* how many will they find which do not produce the half or the quarter of that sum? I live in the large hundred of Hinckford, in the county of Essex, which comprehends between forty and fifty parishes. Let the experiment be made there. Let Bocking be set against Braintree; Stisted against Little Maplestead; Sible Hedingham against Castle Hedingham; and Toppesfield against Redgwell. Will any one pretend that the average of these eight parishes produces 764*l.* to each incumbent? If any man will assert that the benefices throughout the hundred produce 764*l.* to each incumbent, I will allow him without contradiction to call the revenues of the parochial Clergy eighty-five millions instead of 8,668,450*l.* There are four benefices, Twinsted and Little Yeldham, Lammarsh and Great Maplestead, which are held by two incumbents; and I challenge the proof, that two benefices, thus held together, produce to each of their respective incumbents an income which makes any approach to 764*l.*

The process of computation is here very simple. If the average composition for tithes be 5*s.* for the acre, and I am persuaded that it is rather under than above that sum, a parish of 2,000 acres will produce to the incumbent but 500*l.*, and there must be taken into the calculation the very small rectories of Borley, Tilbury, and Wickham St. Paul's; the parishes of Castle Hedingham and Little Maplestead, of which the curates receive no tithes; and the vicarages of Belchamp Walter, and Belchamp St. Paul's, Braintree, Bulmer, Steeple Bumpsted, Gestingthorpe, Great Maplestead, Gosfield, Stebbing, Redgwell, Saling, Stratford, and Wethersfield. If of some of these vicarages the rectories belong to the Church, their revenues are included in the separate fund appropriated to the maintenance of the bishops and dignitaries, and therefore are not included in the valuation of the parochial benefices. On this valuation I will not press the Editor of the Black-Book. If he knows the district of which I am speaking, he will not contend that the average annual value of the benefices is here 764*l.*; I will compromise with him, and he will readily accept the compromise at the half of that sum; or, that I may not be charged with a want of liberality, I will state the average at a sum not exceeding 400*l.*, including, with all other emoluments, glebe,—which, in the hundred of Hinckford is not extensive,—and parsonage houses, which, be it remembered, are built and kept in repair at the expense of the incumbent.

If in a district which is in the high state of cultivation of the hundred of Hinckford, and which includes but one parish of which the

emoluments are less than 50*l.*, and none other probably less than 100*l.*, the average incomes of the parochial clergy do not exceed 400*l.*, what is likely to be the average of all England and Wales, in which were included in 1809 no less than 3998 benefices under 150*l.*? Let this be borne in mind, and there will appear nothing very extravagant, or *unfair*, or *wide of the truth*, in the calculations of the Quarterly Review, which make the average value of the parochial benefices 303*l.* or, in the valuation which I have ventured to suggest, of *a sum not exceeding 300*l.** Now 300*l.* equally arising from 11,342 benefices, produces an aggregate sum of 3,402,600*l.*; I only ask what becomes of the remainder of the alleged sum of 8,668,450*l.*? Out of eight or nine shillings not 3*s.* 6*d.* is accounted for.

The Editor of the Black-Book admits that 303*l.* is "a very moderate sum;" and that, if this were the average of the revenues of the Church, and these revenues were more equally distributed, both the revenues and the distribution would be "very little objectionable indeed." Mr. D. W. Harvey also, in his declamatory harangues in the county of Essex, proposed that each of the parochial clergy should receive an annual stipend of 300*l.* If I had not met with these propositions I might have reduced the estimate which I have offered, and which actually produces less than 290*l.* a-year to each incumbent, by insisting on the known difference between the sums which the Clergy actually receive, and which they are entitled to receive, both upon account of tithe and all other emoluments. I might still further have reduced the proportion which the lands producing great tithes bear to the lands producing small tithes, and which, instead of being one-half, are hardly more than one-third, or, at the utmost, three-eighths; and instead of adopting the rule of the Black-Book, and allowing two-thirds of the tithes to be paid to the Clergy, I might, with Dr. Becke, have asserted that "this income is almost equally divided between the Clergy and the laity."—*Observations on Income Tax*, p. 10. I might thus have considerably reduced the income of the parochial Clergy, but that I am content to rest with a sum "very moderate," "very little objectionable indeed."

There may, however, be objections to the estimate which I have taken, and which will be made by some who call it too low, and some who call it too high. To the former, who will object to 2*s.* 4½*d.* by the acre, as too low for the rate of tithe, I would submit that I know a farm of poor land in Essex, which pays but 2*s.* 6*d.* an acre for tithes; that one-third of all the cultivated land in Wales is of this description; that I know parishes in Cardiganshire and Carmarthenshire in which the tithes are compounded for at the rate of one shilling or fourteen pence by the acre, and that in a principal town in Wales the composition for the tithe is settled in the proportion of one-tenth, or two shillings in the pound of the rent. These are all cases of inappropriate tithes; I further add, that the tithe rate which I assume of 2*s.* 4½*d.* is applied to lands of all qualities, whether in crop or in fallow, and to the gross measure of the land in cultivation, and that the aggregate amount which it yields to the parochial Clergy is more than the whole amount of tithe assessed to the property-tax in 1812, which must have included ALL the tithe due to the Clergy, AND SOME of the tithe

due to the lay-impropriators. To those who, considering the fall of prices since 1812, and the combination of lay with Church-tithe in the assessments to the property-tax, pronounce that the aggregate amount is too high, I submit that much of the lay-tithe was probably not brought to account as tithe, but included in the rent as tithe-free land; that the tithe assessed in 1814 was not so high as that computed by Dr. Becke in 1799, and that both of these are higher than my calculation for the Clergy; and that although a high demand for tithes is no longer made, a fairer average than was previously known has been introduced, and has not been depreciated. In all, however, which I have stated in respect of the tithes or other emoluments of the parochial Clergy, I wish it to be understood, that I have stated sums *not exceeding* a certain amount, that I am persuaded that higher sums cannot be charged, and that I have adverted to no deductions except the poors' rate due from the tenant of the tithe.* M.

P. S. Dr. Becke (*Observations on Property Tax*, pp. 31, 32) gives a table from *Middleton's Agriculture of Middlesex*, shewing the several proportions of the soil in cultivation, corrected and reduced to the real surface of the country. He observes, that in the numerous inclosures which have taken place, an allowance in lieu of all tithes of every species has been generally made at the rate of a fifth part of the arable, and a ninth of the pasture and meadow, and from thence he deduces the number of acres to be given in commutation of tithe. The rent upon which he argued in 1799 was 14*s.* for the acre; the quarter of wheat in 1802-3 was 64*s.* 8*d.*; the rental assessed to the property-tax in 1814 was hardly more than 1*l.* an acre; and the mean between these prices, or 17*s.* may be taken at the present time, the quarter of wheat being, in 1828-9, 64*s.* 3*d.* On these data I have constructed the following table, adding the tithe on hops, nurseries, and coppice wood; and it confirms the valuation of tithes which I have already given:

Lands.	Acres.	Rent, at 17 <i>s.</i>	Rate of tithe in proportion to the rent.	Amount of tithe.	Acres in lieu of tithe.
Arable	11,491,000	£9,767,350	one-fifth, or under 3 <i>s.</i> 5 <i>d.</i>	£1,955,470	} 2,318,500
Hops, nurseries, &c.	101,000		(1 <i>l.</i> 10 <i>s.</i>)	151,650	
Pastures, &c.	17,481,000	14,858,850	one-ninth, or under 1 <i>s.</i> 11 <i>d.</i>	1,650,983	1,942,333
Hedge rows, } coppice, &c. }	1,640,000		(1 <i>s.</i>)	82,000	164,000
Ways, waters, &c.	1,310,000				
Commons & wastes	6,477,000				
	38,500,000		Average.. 2 <i>s.</i> 6 <i>d.</i>	3,840,003	4,424,833
			Deduct one-third....	1,280,001	
			Tithe due to the Clergy....	2,560,002	

* Errata: page 547, line 7 from bottom, for '£3,500,' read £2,500. Page 548, line 14, for 'instruments,' read *emoluments*. P. 551, line 3 from bottom, for 'tithe for,' read *tithe-free*. Page 552, line 15, for '6*d.*' read 3*d.*; lines 21, 22, read *total tithe at 3*s.* 6*d.** in the same line with £3,067,731; line 30, for 'established,' read *exhibited*. Page 553, line 16, for 'five-fourteenths,' read *nine-fourteenths*.

ON THE SUNDAY PRESS.

MR. EDITOR,—The abuse of the press is a subject of frequent and just regret. It is an evil that every good man indeed must lament; and, lamenting it, it will be his anxious desire that some measure could be devised to protect society from its mischiefs.

Some persons, valuable for their purity of intention, have expressed a wish that the freedom of the press was checked, and that it was placed under some discretionary power. But the press, with all its abuses, is a boon, placed, by the merciful and wise Disposer of all things, for most beneficent purposes doubtless, in the hands of man; and to reject it, or, which is the same thing, to cripple it materially, because it is abused, would be as injudicious as it would be to reject or confine the powers of the mind, to disdain the meat and the drink which nourish us, or to disregard the health by which we are enabled to discharge our several duties in society, because they are all abused by individuals who yield to the desires of the flesh, and will not be regulated in the use of heaven's gifts by the suggestions of the spirit within them.

But does there exist no method by which the mischiefs complained of may be avoided, and the press itself materially regulated? There is, Sir, one part of the press,—I mean the Sunday press,—that calls, loudly, indeed, for a check; a check which, in the present state of society, is to be sought rather, perhaps, in the religious feelings of individuals, than in any coercive measures on the part of government: not but that the Sunday press particularly, which is an unwarrantable interference with the sacred obligations and duties of the day, *should* be restrained, and *might* be materially restrained without violating any prior obligation; but unless it should be altogether suppressed, any partial interference, as the confining it to one publication under government authority, as has been recommended, or otherwise, would not be understood by the majority, and would not, therefore, be satisfactory. Until, then, the Sunday press, in the form of newspapers, shall be prohibited, individuals might do very much to check its mischievous progress. Politically and religiously the Sunday press works unfavourably to that holy principle of obedience to God's laws relating to the Sabbath,—an adherence to which merciful laws would more promote the stability and welfare of society than all human laws or restraints whatever,—“Remember the Sabbath day to keep it holy,” Exod. xx. 8: “Six days shall work be done; but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord,” Exod. xxxv. 2. What is there in Christianity to enervate this precept? What is there in Christianity not to confirm it? What is there in Christianity that should not convey it to salutary perfection? Our blessed Saviour came, not to destroy the law and the prophets, but to fulfil them. His great object was, while he offered up his sacred body to redeem us from the punishment of our iniquity, to purify unto himself a peculiar people, zealous of good works, and to prepare them, by religious meditation and holiness, for future happiness. But consider the operations of the Sunday press;—how many thousands of our fellow-creatures have Sunday only as a day on which they can rest from their labours, and receive religious instruction, or,

have serious impressions infixed into their minds? How great, alas! is the temptation to forfeit these advantages, arising from the description of reading thrown before them in the Sunday newspapers! How are they thus, from an infringement on the sacredness of the day, led on insensibly to still greater and greater! How many apprentice boys, in particular, are diverted, by the kind of reading to which the Sunday press allures, to forego the advantages intended by the Sabbath, AS A HOLY DAY,—AS A DAY OF REST TO THE LORD! These phrases apply to all religious edification, from which the irritating politics and desultory reading of a newspaper cannot fail to divert them.

To revert, then, to the power which individuals possess to restrain the evils of the Sunday press. This is simply *not* to encourage it; as infinite numbers, of the most exemplary conduct in other respects, and of the purest wishes, *do* encourage it: some, under a very mistaken, however laudable intention, that they encourage only, on that day, papers of sound political principles,—it cannot be said also, of sound religious principles, for the trafficking and secular employments occasioned by these periodicals on the Sabbath day, render the phrase religious, so applied, anomalous and improper. The persons here alluded to, pious and exemplary in other respects, and sincerely wishing to be so in all respects, *know not* the mischief they do, because they do *not* consider the subject in its proper bearings; but let them consider it with all the seriousness which it demands, and the writer trusts that he shall have their cooperation, in their never encouraging nor receiving a Sunday paper into their houses, and in their decided disapprobation of it. Let such persons especially consider that, to give encouragement to a Sunday newspaper because they deem its political sentiments such as ought to be inculcated in society, is to break down the principles which it is the soundest policy to uphold; for it would be difficult to say, in the present mixed state of politics, why, if a paper containing one sentiment or doctrine may be circulated on Sunday, another of a contrary sentiment may not, by those who may consider *that* the correct sentiment, be also circulated.

If it be said, this is the very point aimed at;—that because improper sentiments are circulated in other newspapers on the Sunday, therefore we encourage *our* publication on that day, to neutralize the poison circulated, it might be replied, that we must not do evil that good may come; but the circulation of any Sunday newspaper is an evil, that we can never, as believers in the Bible, be justified in sanctioning. Besides, by seeing persons of the respectability referred to, encourage these papers, infinite numbers, who otherwise would not fall into this mode of Sunday reading, are insensibly allured to it; and so the evil of the Sunday press is extended through the agency of those who bitterly deplore its evils.

It is not necessary to add more. Enough has been said to recommend what is believed to be a sound and most salutary principle of forbearance. Let not the Sunday paper find its way into our houses; nor, indeed, let the reading of any newspapers be the employment of ourselves or our household on the Sabbath day. The abstinence is *easy*, while the benefits of a religious example, in this case, would be *incalculably* great and beneficial.

More would be thus done, in a quiet holy combination to banish these papers from our homes, and to discourage the kind of Sunday reading complained of, in restraining the circulation of mischievous principles in politics or religion, than could, or perhaps ought to be attempted by coercive laws.

It is sad, indeed, at present, to witness, in walking the streets of our metropolis on Sunday, a profusion of political and religious poison, vended at the cheapest rate, alluring the unemployed, desecrating our Sabbath, corrupting the minds of the rising generation, and plunging multitudes into sedition and every species of political debauchery: multitudes, on the only day that they can have either to receive the contagion of false politics and corrupted principles, or for the happy impressions to be found from religious meditation and instruction.

Rise, then, all who wish well to our country, to our laws, to our constitution, to our religion, and most decidedly express your disapprobation of the Sunday press. Your example will be followed; it will be productive of good, to the young in particular, and to all generally, and may be the means of preserving generations yet unborn from the contagion under which our holy religion and free country is suffering, and may become, under God's blessing, the means of effecting that holy rest on this sacred day, which is, according to the Scriptures, the passport to eternal rest, when all the angry politics of the world shall be hushed, and when the rest commenced on earth, on the Sabbath of the Lord, shall be perpetuated in heaven for ever—
S. W.

CHURCH SOCIETIES.

MR. EDITOR,—That the welfare of the Church Societies is identified with the welfare of the Church in this country, is a truth which churchmen are, by the good blessing of Providence, beginning to perceive clearly; it is only about the means of promoting the interests and objects of these institutions that they differ. It is evident, however, that we must not be content any longer to theorize; something must be *done*: it must be sure, it must be extensive, it must be uniform, it must be of general application and practicability. I beg leave, through the pages of your valuable and truly Church Miscellany, to request the attention of my brother churchmen to a plan of this sort now actually in practice in the Bath District Society for Promoting Christian Knowledge. The system, it is true, has not been a twelvemonth in operation, but it is found to work satisfactorily, and indeed its tendencies are almost self-evident.

The whole district is subdivided: in each subdivision there is of course always a Clergyman to be found who will undertake the office of corresponding secretary. The duties of this office are to collect the subscriptions of members within his division, and any other contributions which may occur; to keep a depository of the Society's books, &c. at his house; and to apprise the Society on any point of importance which may come within his knowledge. A collector is appointed, at a per centage on his collection, who visits every depository within the district, and receives from the corresponding secretaries whatever is collected in any way, giving a receipt for the same. This officer also

carries round with him a supply of the Society's publications, and the corresponding secretaries take a stock as they are wanted, and return such books as they have no sale for. Every corresponding secretary preaches in favour of the Society once a year; several other clergymen do the same, and transmit their collections to the secretary of their division. Public meetings, wherever practicable, are held, where the objects of the Society are made known, and a collection takes place after the meeting, which is forwarded to the corresponding secretary of the division. Thus a healthy circulation is constantly maintained, and the functions of each organ, by a salutary exercise, acquire renewed vigour, and transmit their healthiness to the entire body.

"A London Clergyman" regrets the apparent apathy of the Irish Church towards the Society for Promoting Christian Knowledge. This gentleman should be informed that the ground cultivated here by that Society, is, in Ireland, chiefly under the superintendence of another,—the Society for Discountenancing Vice; a Society warmly and effectively supported by the Irish Clergy. Whether it might be more desirable that one Society only should exist, is another question; but there is, I hope, no defect of zeal on this point in the Clergy of Ireland.

I am, Sir, a sincere well-wisher to the cause, and to your Publication, and

A COUNTRY CHURCHMAN.

REFLECTIONS ON A SICK COUCH.

1. THOUGHTS ON ETERNITY, &c.

YEARS roll on years. Time, to which all things bend,—
That great destroyer e'en must cease to be.
Like rivers which their tide of waters send
To the immense unfathomable sea;
So time is but a stream. Eternity
The boundless ocean to which ages flow.—
Eternity! mysterious word, which we
Can scarcely comprehend; for here below
In vain the soul attempts too lofty things to know.
Like a young free-born eagle, in a cage,
Far from its native mountain home confined;
So, in this earthly mortal pilgrimage
The fetters of the body seem to bind
The aspirations of the godlike mind,
Which ne'er can find its habitation here.
But yet these soul-enthraling chains, mankind
Would never wish to lose. Life is too dear,
And dark futurity lies hid in doubt and fear.

2. IMMORTALITY OF THE SOUL.

SAY, is the soul immortal? Can no time
Destroy or weaken it? And is the fire
That burns within us heavenly and sublime?—
It is;—e'en here below, with fond desire
Of something better, purer, nobler, higher,
The soul will soar aloft to reach the sky.
The breath, the life of nature, may expire,—
Yon orbs of light be blotted from on high,—
The ocean be dried up,—man's soul can never die.* C.

* The above pieces are from the pen of a youth only sixteen years of age.

LAW REPORT.

IMPROVEMENT OF THE CHURCH-YARD.

CONSISTORY COURT OF LONDON.

SHARPE AND SANGSTER, v. HANSARD.

THIS was an application for a faculty for the purpose of laying flat the grave-stones standing upright in the churchyard of St. Bride's, London, and for levelling the ground: and was promoted by the churchwardens against the vicar and parishioners. A decree, with intimation, having issued, Thomas Hansard, a parishioner, declared that he opposed the faculty; and, in substance, alleged—"that there is now standing upright in the churchyard a grave-stone erected by him to his wife and three children; that he paid to the churchwardens a fee for the erection thereof; that no benefit can accrue to the parish by levelling the grave-stones, and that, by the application, many parishioners (who object) will be put to an unnecessary expense."

On the part of the churchwardens it was alleged—"that the purposes, for which the faculty was prayed, would be a great benefit and convenience to the parish in the judgment and belief of a very considerable majority of the parishioners; that there were now above one hundred and fifty upright head and foot-stones placed in such an irregular manner that a great portion of the ground, of great value for sepulture, was rendered useless; that, if laid flat and regular, much ground would not only be gained, but the church-yard would have a more neat and decent appearance; that it might then be kept in proper order, and the circulation of air, at present greatly impeded, be made freer; that the soil of the churchyard was elevated several feet above the level of the surrounding streets and foot-paths. That at a vestry, on 6th of January, 1830, it was resolved to refer to a committee of fourteen the state of the burial ground, and other matters appertaining to the expense of burials, and to report thereon; that, on the 2d of April a report (signed by all the committee), recommending

an application for the faculty in question, was unanimously adopted in vestry. That many persons, who have relations buried in the churchyard, and to whose memory grave-stones have been erected, consent to the faculty, that the expense would be inconsiderable, and greatly exceeded by the benefits and convenience."

In rejoinder, some slight inconveniences were pointed out: a specific denial was given as to the soil being elevated, and as to the benefits and conveniences averred by the churchwardens; and it was asserted, new stones would be required.

Affidavits on both sides were exhibited.

Addams in support of the faculty.

The King's Advocate *contra*.

Judgment.

Dr. Lushington. This is an application for a faculty with a view to make certain alterations in the churchyard of St. Bride's. It appears that grave-stones have been there erected without resorting to this Court for a faculty; and it is not very usual in such cases to make application for faculties. The leading object of the Court in granting faculties is the convenience of the parishioners: in this instance it seems that a committee, having been appointed to examine the church-yard, recommended certain alterations: their report was unanimously adopted: the vestry meetings, connected with this matter, were duly convened: every publicity requisite was afforded to the parishioners: notice of an intended application for a faculty was given, and there was no expression of dissent; the vicar of the parish offers no opposition, the Court must, therefore, consider him as consenting. The proposed alteration is sworn to be advantageous to the parish; and it is not denied that space, a most important consideration in this

metropolis, would be acquired.* It is also stated that the appearance of the church-yard would be materially improved: this, however, does not weigh very much with the Court. Clearly, if there had been no opposition to the grant, the Court would have allowed the faculty: and in regard to the objections, the Court, looking to the affidavits before it to ascertain to what grievance any individual might be subject, does not think that the application can be effectually resisted. It is not

probable, that, by laying the stones flat, any serious inconvenience will arise; and that the general objects contemplated by this measure will be advantageous, cannot, I think, be doubted. I am, therefore, of opinion that the faculty, prayed by a majority of the parishioners, must pass; but at the same time I direct that the laying the stones flat shall not subject any individual to expense.

Faculty decreed.

MONTHLY REGISTER.

NATIONAL SOCIETY.

Twentieth Annual Report of the General Committee.

IN reporting upon the proceedings of the last year, the Committee of the National Society have only to announce the beneficial progress of the concerns under their superintendence, and establish the truth and extent of this gratifying statement by a production of the requisite details. The Committee, therefore, are gratified in announcing the following summary of what has been effected by grants during the past year, not merely because it will shew an extension of Schools, but because it contains evidence of the continued attention paid by the Clergy to this valuable part of their ministerial labours. Under this impression it is stated with much satisfaction, that 104 applications for aid have been received, and 6,643*l.* voted in aid of building school-rooms, the total expense of which will fall little short of 20,000*l.* The population of the parishes for which these applications were made, exceeds 230,000; and 148 additional school-rooms will be erected, capable of containing 6,890 boys, and 6,970 girls. Deducting from this number the old schools which will be merged in the new

establishments, it may be confidently hoped that upwards of 10,000 children will be added by the proceedings of the past year to the list of those already under instruction in the schools of the National Society. But it is not merely by means of its grants that the influence of the Society's connexions has been extended. The general inquiry furnished an opportunity for circulating much information respecting National Schools and the National System throughout the country. In particular the Committee endeavoured to state more clearly the nature of the Terms of Union required from schools desirous to be united with the Society, (which has so frequently been misunderstood), by reference to a passage from their eighteenth report, the effect of which measure was the immediate application of the managers of about 300 schools to be received into Union. So that on the whole during the last year, including a few schools indirectly united through local Societies, and deducting eight names of places in which schools have entirely failed, an increase of 328 is to be made to the number of places having schools in Union; the total therefore, which by the last report appeared to be 2,609,

* The Committee reported—"that the church-yard, if properly arranged, would hold about three hundred graves; that, owing to the lines of graves being irregular, some ground was rendered useless; that about half the ground was occupied, and that there were about one hundred graves which could not at present be disturbed."

will now be carried up to 2,937. An amount presenting no unworthy evidence of the Society's connexions throughout the country, and of the increased feeling of interest with which its operations are regarded. Into the Central School, 12 masters and 10 mistresses have been admitted from schools in the country, 28 schools provided with permanent masters or mistresses, and 17 with temporary assistants or monitors for a limited period; making a total of 67 schools directly assisted from that establishment.

The Committee cannot quit the subject of the Central School, without noticing a projected change in regard to it which promises the most beneficial results. The situation on which it stands was originally selected for the sake of the poor population with which its neighbourhood abounds. The desire of imparting religious instruction to some of the multitudes who required it in this part of London, carried great weight with those who were concerned in the first establishment of the Central School. It has, however, long been a subject of regret that the Society's model-school should not be brought more immediately under the public eye by being rendered more easy of access, and consequently an object of greater attention to visitors of the metropolis. The accomplishment of this desirable improvement appears to be now at hand. An offer has been made to the Society of the excellent rooms near Westminster Abbey, in which the Westminster National Free Schools have hitherto been held, and measures are in train for effecting the transfer of this property to the National Society, which it is proposed shall hereafter form its Central School.

The Committee now pass to the results of the general inquiry, and will take a more enlarged view of the state of Education in this kingdom in connexion with the Established Church.

On the opening of the present year, circulars were addressed to every parish and chapelry in the kingdom contained in the Clerical Directory, and accounts have already been obtained of the state of Education in 8,588 places: of which the following summary may possess some interest.

It appears that of these places, 6,730

are provided with some schools, containing 6,020 Sunday and daily schools, with 206,713 boys and 173,535 girls, and 3,995 Sunday schools in addition, with 143,784 boys and 147,351 girls, making a total of 671,383 children instructed in 10,015 schools, in almost every case under the direct superintendence of the Clergy. Of the 6,730 places which possess some schools it appears that the children are regularly taken to church in 6,402 cases, the exceptions arising chiefly from the want of church accommodation, or a practice in some weekly schools of not assembling the children together for divine service on the Lord's Day, an omission, which the Committee hesitate not to say, is greatly to be deplored. In 4,908 cases the books of the Society for Promoting Christian Knowledge are used exclusively, and in 3,090 returns it is stated that the National System of instruction is wholly adopted.

From the returns of a similar nature, obtained five years ago, it appeared (on a calculation for the places which had not answered the inquiries) that there were about 550,428 children instructed in this manner; and upon a calculation on the same principles it is now found that the number at present cannot fall short of 709,190.

Another point to which the Committee wish to allude, is the importance of keeping up connexion with the young persons trained in the National Schools after the period at which they quit the daily school. Much anxiety has, at times, been expressed on this subject, and it is obvious that instruction in reading and writing, and even in religion, given to children under the age of fourteen, will produce an inadequate effect on their future lives, if our care and influence over them cease at the moment when they are entering upon the engagements and exposed to the temptations of the world. The thoughtlessness of youth, or any unfortunate association during the first few years of service or apprenticeship, may render the whole work of juvenile instruction a labour almost in vain. Under a conviction of the difficulty of maintaining an effectual intercourse with young persons thus situated, and the great importance of doing so, the

Committee have prepared a digest of what appears to have been done this way, which they desire to recommend to the consideration of the Clergy, with an expression of their readiness to enter into further communication with any persons who have the time and ability requisite for promoting this important work.

J. C. WIGRAM, *Secretary*,
Central School, Baldwin's Gardens,
18th May, 1831.

POLITICAL RETROSPECT.

DOMESTIC.—Their Majesties' Coronation took place on the 8th, according to appointment. The illuminations were very general, and many of them fine. A large display of fireworks was made in Hyde Park, and free admission to the theatres provided for the populace.

REFORM.—The Reform Bill has been sent up to the Lords; and two other bills, introduced some time since by the Archbishop of Canterbury, are now in very advanced stages of their progress. One for limiting the plurality of preferments. This bill differs from the existing laws, principally by curtailing the legal distance within which two livings must be situated, to enable the Primate to grant his dispensation; and should he withhold this, it gives the petitioner an appeal to the King. The other is to remedy the defects of the tithe system in the only way in which that system can injure the farmer, and this it purposes to do very effectually and very simply: to secure to the occupier the full return of sums laid out by him in improvements, before the tithe-owner can claim his proportion of the increased produce, and to certify to the farmer what he has to pay. If two-thirds of the parish make an agreement with the incumbent as to the general rate of composition, it shall be binding for any term not exceeding twenty-one years. If so large a proportion cannot agree, it enables the incumbent to let, for the same term, the tithe of any individual to himself; these agreements being binding to the incumbent and his successors. If either party, through a change in the prices of corn, become dissatisfied, such party may, at the end of seven or fourteen years, call in an

experienced surveyor to value the differences occasioned by this change of prices. The Reform Bill, after a three days' discussion on the third reading, was passed by a majority of one hundred and nine; there having been ayes 345, noes 236. It remains to be seen how the bill will be received in the House of Lords, where it is to be read for the second time on the 3rd of October. The ceremony of the coronation has been accompanied with a large elevation of commoners to the peerage, and, (we believe,) those so promoted are, without an exception, favourers of the Reform Bill.

POLAND.—The Polish troops that left Warsaw have taken up a hostile position in the neighbourhood of Medlin and Zaczoczyn, and have published a Proclamation, addressed to the Polish nation, calling upon all capable of bearing arms to continue the struggle. Private letters from Warsaw by no means give up the cause of the Poles as lost, but affirm, that to keep and guard Warsaw will be an immense burden to the Russian army, and that the surrender of that city was only a stratagem to entice Paskewitch into a snare.

FRANCE.—The ministry have presented to the Chamber of Deputies a project of law for the abolition of the hereditary peerage,—that the Chamber of Peers should be wholly nominated by the king,—and that the privilege should die with the person nominated. In presenting this project, M. Perier strongly urged the necessity of complying with this popular demand. The committee to which it was referred, have recommended the adoption of the measure by a majority

of only one; there having been, for it, five,—against it, four.

Whilst this was occupying the attention of the Parisians, the unfortunate circumstances of Poland, as before stated, became known, and immediately excited commotions of a most alarming nature. The feelings of the people had always been warm in favour of supporting the Poles, and it had required all the energy of the government to restrain them from the tumultuous expression of them. But no sooner was it known that Warsaw was captured, than the popular indignation burst forth furiously, heightened by an unfortunate sentence, dropped in the Chamber by Gen. Sebastiani,—who, speaking of that event, said, “Order again reigns in Warsaw.” This has brought upon him a double portion of the odium cast upon his brother ministers; these were openly mobbed by the populace, and escaped with difficulty. The national guard have been called out to aid the regular army, and have been compelled to act against their fellow-citizens, which they have done with success. The places of public amusement have been closed; and wherever any persons congregated in the streets, they have been immediately dispersed. About one hundred persons have been arrested and sent to prison, as disturbers of the public peace. The mob assembled on the 19th, in great numbers, around the hall of the Chamber of Deputies, and, barricading the approaches by the overturn of carriages, maintained their position till the sitting broke up, when they moved towards the Palais Royal with shouts of “Vive la Pologne!” “A bas les ministres!” but finding the military strongly posted there, who received them with cries of “Vive le Roi!” they dispersed.

If the military only remain firm, the peace of Paris will soon be restored; but here a frightful picture presents itself. On the 18th, the national guard of the fifth arrondissement sent a letter to the deputy, M. Eusèbe Salverte, declaring, that though they were friends to order, they would not support the ministers;—an armed body thus assuming a right to deliberate.

SWITZERLAND.—The state of this country is a very disturbed one, parti-

cularly the vicinity of Basle, where the insurgents have come to action with the militia, and gained the advantage. In Neufchatel, (subject to the king of Prussia), they have driven out the garrison and occupy the castle.

BELGIUM.—The French army have evacuated the soil of this upstart monarchy; but they remain on its frontier, and can re-occupy the territory in a few hours whenever they feel inclined to do so.

The meeting of the States has taken place, and their session opened by a speech from the throne. It relates merely to matters of internal regulation; grateful acknowledgments of French interference; dependance on the mediation of the Five Powers; and the abolition of the barrier fortresses: these are, Mons, Charleroi, Ypres, Ath, and Tournay.

HUNGARY.—The interest felt by the peasantry of Hungary in the affairs of their Polish neighbours had induced some of these to take up arms in their favour. Their movement has been suppressed; and four hundred have been made prisoners, some of whom have been shot.

PORTUGAL.—An insurrection against the usurper broke out in the fourth regiment of infantry, about 800 of which marched towards the palace with vivas for Don Pedro and Donna Maria, playing the constitutional hymn. Instead of being joined, they were fired upon by the other regiments, and defeated: nearly all the survivors have since been captured.

Don Pedro has purchased a Swedish frigate, which, with another frigate, and a ship of sixty-four guns, is preparing for sea; and Don Miguel is fortifying the banks of the Tagus as if expecting another hostile visit.

TURKEY.—The reports from Constantinople announce the indication of farther troubles from the old Janissary party, who are as yet by no means extinct. The late fire at Pera, the damage by which is estimated at upwards of six millions sterling, is attributed entirely to them.

CANADA.—The emigration to this country from the British Isles during the present year amounts to above sixty thousand.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at the following places:—

HAMPTON, in the presence of the Queen. The organ, which is very handsome, and possesses a very fine tone, is the gift of the King, and is said to have cost 500*l*.

ITCHEN STOKE, near Winchester.

SPENHAMLAND, near Newbury, Berkshire. The sum of 100*l*. 17*s*. was collected.

The foundation-stone has been laid of New Churches at the following places:—

EAST COWES, Isle of Wight, by Princess Victoria, accompanied by her royal mother.

St. Leonard's, HASTINGS, by Princess Sophia of Gloucester.

ORDINATIONS.—1831.

<i>Chester</i>	July 17.	<i>Hereford</i>	Aug. 14.	<i>Winchester</i>	July 10.
<i>Chichester</i>	July 24.	<i>Lichf. & Cov.</i> ..	July 10.	<i>Worcester</i>	July 25.
		<i>St. David's</i>	Aug. 14.		

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, —	B.A.	Trinity	Camb.	Hereford
Banning, Benjamin	B.A.	Trinity	Oxf.	Chester
Barrow, George Neale	B.A.	University	Oxf.	Chichester
Birch, Joseph	B.A.	Pembroke	Oxf.	Chester
Bird, Richard	M.A.	Magdalene	Camb.	Hereford
Bird, George	B.A.	St. Edmund H.	Oxf.	Lichfield
Blencowe, Edward	B.A.	Fell. of Oriel	Oxf.	Winchester
Bolden, John Satherthwaite	B.A.	Trinity	Camb.	Chester
Bowen, Thomas		St. David's Coll.	Lampet.	St. David's
Bowen, William W. W.	B.A.			St. David's
Brown, Thomas	M.A.	Magdalen H.	Oxf.	Winchester
Carte, Edward	B.A.	Trinity	Dublin	Lichfield
Coalbank, R.		St. Bees		Chester
Colley, James	B.A.	St. John's	Camb.	Lichfield
Cox, Richardson	B.A.	Corpus Christi	Camb.	Lichfield
Davies, Thomas		St. David's	Lamp.	St. David's
Dawkins, Richard	B.A.	Catharine H.	Camb.	Winchester
Digweed, John James	B.A.	Pembroke	Oxf.	Winchester
Dobson, John	B.A.	Queen's	Oxf.	Chester
Dunn, James Charles Tracy	B.A.	Queen's	Camb.	Chichester
Dwyer, Thomas	B.A.	Corpus Christi	Camb.	Chester
Essen, Peter Von	B.A.	Queen's	Camb.	Chester
Ethelston, Hart	B.A.	Brasenose	Oxf.	Chester
Etty, Simeon James	B.A.	New	Oxf.	Winchester
Evans, Griffith		St. David's	Lamp.	St. David's
Fowler, Henry	B.A.	Brasenose	Oxf.	Lichfield
Foye, Martin Wilson	M.A.	Trinity	Dublin	Lichfield
Freeman, Thomas	B.A.	Brasenose	Oxf.	Winchester
Fry, James		St. Edmund H.	Oxf.	Chichester
Gardner, Thomas	B.A.	Queen's	Camb.	Chester
Gibson, Henry	B.A.	Christ	Camb.	Chester
Glazebrook, James Kirkland	B.A.	Magdalen H.	Oxf.	Chester
Hamilton, John Robert	B.A.	St. Mary H.	Oxf.	Lichfield
Harries, William		St. David's	Lamp.	St. David's
Harrison, Jasper Nicoll	B.A.	Worcester	Oxf.	Chichester
Hemming, Benjamin	B.A.	Magdalen H.	Oxf.	Worcester
Hesketh, Wickam Mayer	B.A.	Trinity H.	Camb.	Lichfield
Hill, Henry Silby	B.A.	Magdalen H.	Oxf.	Chichester
Holden, Atkinson Alexander	B.A.	Christ Church	Oxf.	Lichfield
Jenkins, John	B.A.	Jesus	Oxf.	Winchester
Jones, —	B.A.	Jesus	Oxf.	Hereford
Layton, Frederick William Hanham	B.A.	St. Peter's	Camb.	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Lees, William	B.A.	St. John's	Camb.	Chester
Le Hardy, Clement	B.A.	Pembroke	Oxf.	Winchester
Levett, Nathaniel	B.A.	Jesus	Oxf.	Hereford
Longworth, Thomas James	B.A.	Jesus	Oxf.	Hereford
M'Lachlan, John Lachlan	B.A.	Sidney	Camb.	Worcester
Mogridge, —	B.A.	St. John's	Camb.	Hereford
Moore, —	B.A.	Christ Church	Oxf.	Hereford
Morgan, Evan		St. David's	Lamp.	St. David's
Palmer, John	B.A.	Worcester	Oxf.	Worcester
Phillips, William Parr	B.A.	Trinity	Oxf.	Winchester
Pigot, John Dryden	B.A.	Christ Church	Oxf.	Lichfield
Proberts, Charles		St. David's	Lamp.	St. David's
Smith, Courtney	B.A.	Trinity	Camb.	Lichfield
Spencer, John	B.A.	Trinity	Camb.	Lichfield
Summers, Thomas	B.A.			St. David's
Symonds, Proger Herbert	B.A.	St. Edmund H.	Oxf.	Hereford
Taylor, George	B.A.	Exeter	Oxf.	Winchester
Thomas, David		St. David's	Lamp.	St. David's
Thomas, Thomas		St. David's	Lamp.	St. David's
Tomlinson, G. C.		St. Bees		Chester
Townshend, Bennett Vere	B.A.	Brasenose	Oxf.	Chester
Turnour, Francis Edward		St. David's	Lamp.	St. David's
Warren, Henry	B.A.	Jesus	Camb.	Chichester
Williams, G. G.		St. Bees		Chester
Williams, William	B.A.	Worcester	Oxf.	Llandaff
Williams, —	B.A.	Jesus	Oxf.	Hereford
Wilson, Francis Coleman	B.A.	St. Edmund H.	Oxf.	Lichfield
Wither, Harris Jervoise Bigg	B.A.	Brasenose	Oxf.	Winchester
Worthy, Charles	B.A.	Queen's	Oxf.	Winchester

PRIESTS.

Attwood, William Hamilton	B.A.	Pembroke	Camb.	Chichester
Barker, Samuel	B.A.	St. Peter's	Camb.	Chichester
Barnes, Jeremiah	B.A.	Trinity	Dublin	Chester
Bethune, George Cuddington	B.A.	Trinity	Oxf.	Chichester
Birch, Charles Edward	B.A.	Fell. St. John's	Oxf.	Chichester
Biscoe, William	B.A.	Queen's	Camb.	Hereford
Broughton, Bryan Sneyd	B.A.	Christ	Camb.	Lichfield
Buckner, Charles	M.A.	Wadham	Oxf.	Chichester
Butler, Charles Robert	M.A.	Worcester	Oxf.	Winchester
Conyngham, John	S.C.L.	Fell. of New	Oxf.	Hereford
Dampier, William James	B.A.	Christ	Camb.	Winchester
Davies, Henry Cartier	B.A.	Sidney	Camb.	Hereford
Davies, Lewis				St. David's
Downes, J. M.				St. David's
Elliott, James	B.A.	Corpus Christi	Camb.	Chichester
Evans, —	B.A.	Trinity	Dublin	Hereford
Evans, D.				St. David's
Evans, T.				St. David's
Evans, William	B.C.L.			St. David's
Farebrother, Thomas	B.A.	Queen's	Oxf.	Lichfield
Fell, Richard Crampton	B.A.	Queen's	Oxf.	Chester
Fell, S. J.	B.A.	Queen's	Oxf.	Chester
Fison, William	B.A.	St. John's	Camb.	Lichfield
Fletcher, William	B.A.	St. Peter's	Camb.	Lichfield
Francis, J.				St. David's
Gibson, William	M.A.	Trinity	Camb.	Chester
Glyn, George Lewin		St. John's	Camb.	Winchester
Greene, Henry Jevon	B.A.	Trinity	Camb.	Lichfield
Griffiths, D.				St. David's
Griffiths, Henry	M.A.	Queen's	Camb.	Worcester
Harris, William				St. David's
Harrison, George	B.A.	Catharine H.	Camb.	Lichfield

Name.	Degree.	College.	University.	By Bishop of
Hill, —	B.A.	Trinity	Oxf.	Hereford
Hill, —	B.A.	St. John's	Camb.	Hereford
Holland, Erskine William	B.A.	Worcester	Oxf.	Chichester
Holt, William Henry	B.A.	St. John's	Camb.	Lichfield
Howell, Hugh				St. David's
Hughes, Evans				St. David's
Hughes, John				St. David's
Jones, Owen				St. David's
Kaye, John	M.A.	Brasenose	Oxf.	Worcester
Lewis, David				St. David's
Lewis, R.				St. David's
Lingard, John	B.A.	Christ	Camb.	Worcester
Marsh, John Kirk	B.A.	Queen's	Camb.	Chester
Marychurch, William Thomas	B.A.	St. Edmund H.	Oxf.	Chester
M'All, Edward	B.A.	St. Edmund H.	Oxf.	Winchester
Meredith, John	B.A.	Christ Church	Oxf.	Hereford
Moore, Thomas	B.A.	St. Peter's	Camb.	Lichfield
Morris, Joseph Ashley	B.A.	Queen's	Camb.	Worcester
Nicholls, William Thomas				St. David's
Paley, Joshua	B.A.	St. John's	Camb.	Lichfield
Pearson, Charles Buchanan	B.A.	Oriel	Oxf.	Winchester
Pearson, Henry Hollingworth	B.A.	Lincoln	Oxf.	Lichfield
Sanders, J.	B.A.	Queen's	Camb.	Chester
Sewell, William	M.A.	Fell. of Exeter	Oxf.	Winchester
Seymour, Richard	M.A.	Stud. of Ch. Ch.	Oxf.	Chichester
Shafto, John Duncombe	B.A.	Brasenose	Oxf.	Chester
Simpson, B.	B.A.	Queen's	Oxf.	Chester
Slatter, James	B.A.	Trinity	Dublin	Chester
Stone, Thomas	B.A.	St. John's	Camb.	Chester
Swainson, John	B.A.	Brasenose	Oxf.	Chester
Syms, William	B.A.	Wadham	Oxf.	Chichester
Thomas, George	B.A.	Trinity	Camb.	Chester
Thomas, T.				St. David's
Thorpe, Richard Hall	B.A.	Catharine H.	Camb.	Chester
Tuckniss, Benjamin F.	B.A.	Catharine H.	Camb.	Chester
Wake, James Hare	B.A.	Queen's	Oxf.	Chester
Webb, Thomas William	B.A.	Magdalen H.	Oxf.	Hereford
Weigall, Edward	B.A.	Queen's	Camb.	Chester
Wheler, Henry Trevor		Merton	Oxf.	Worcester
Whitmore, Ainslie Henry	B.A.	Christ	Camb.	Worcester
Williams, W.	B.A.	Jesus	Oxf.	Chester
Williams, William	B.A.	Corpus Christi	Camb.	Winchester
Woodhouse, Fletcher	B.A.	Queen's	Oxf.	Chester
Woodward, William	B.A.	Trinity	Camb.	Chichester
Wybrow, —	B.A.	Worcester	Oxf.	Hereford
Wylde, John	B.A.	Corpus Christi	Camb.	Hereford
Young, William	B.A.	Oriel	Oxf.	Winchester

Deacons, 71—Priests, 79—Total, 150.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Lloyd, Martin John	Domestic Chapl. to Right Hon. Lord Templemore.
Pulling, William	Chapl. to the Town Gaol, Cambridge.
Thompson, George	Head Mast. of Grammar School, Wisbeach.
Warburton, William	Domestic Chapl. to the Lord Lieutenant of Ireland.
Wenn, James William	Domestic Chapl. to the Duke of Hamilton and Brandon.

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the great seal, empowering the Dean and Chapter of Worcester to elect a Bishop of that See, the same being void by the death of the Right Rev. Folliott Walker Cornewall, D.D.; and His Majesty has

been pleased to recommend the Right Rev. Robert James Carr, D. D. Bishop of Chichester, to be by them elected to the said See of Worcester.

The King has been pleased to order a *congé d'elire* to pass the great seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of Chichester to elect a Bishop of that See, the same being void by the translation of the Right Reverend Father in God, Dr. Robert James Carr, late Bishop thereof, to the See of Worcester; and His Majesty has also been pleased to recommend to the said Dean and Chapter, Edward Maltby, D. D. to be by them elected to the said See of Chichester.

The King has been pleased to grant unto the Hon. and Right Rev. Henry Ryder, D. D. Bishop of Lichfield and Coventry, the place and dignity of a Prebend of the Collegiate Church of St. Peter, Westminster, void by the resignation of the Rev. Edmund Goodenough, D. D.

The King has been pleased to grant unto the Rev. Edmund Goodenough, D. D. the place and dignity of the Deanery of Wells, void by the resignation of the Bishop of Lichfield and Coventry.

Name.	Preferment.	County.	Diocese.	Patron.
Attwood, Fran. T. .	{ Gt. Grimsby, St. James, V. — St. Mary, V. }	Lincoln	Lincoln	G. R. Heneage
Clarkson, Christ. ..	Mellor, St. Mary, C.	Lancaster	Chester	V. of Blackburne
Cobbold, Francis ..	{ Helmeley, V. to Ipswich, St. Mary Tow. C. }	Suffolk	Norw.	{ Lord Chancellor The Parishioners }
Collins, Charles ..	{ Frinstead, R. and Milstead, R. }	Kent	Cant.	Rev. C. Collins
Coyle, Miles	Blockley, V.	Worcester	Worcester	Bp. of Worcester
Croly, George	North Farnbridge, R.	Essex	London	Lord Chancellor
Day, Richard	Wenhaston, V.	Suffolk	Norwich	Lord Chancellor
Fisher, John Hutton	Kirkby Lonsdale, V.	Westm.	Chester	Trin. Coll. Camb.
Fisher, Samuel	Corpusty, P. C.	Norfolk	Norwich	Bp. of Norwich
Garnier, Thomas ..	Preb. in Cath. Church of Winchester	W. York	York	Bp. of Winchester
Hill, —	Kirtling, V.	Camb.	Norwich	Marq. of Bute
Horne, Thos. Hartwell	Preb. in Cath. Church of St. Paul	W. York	York	Bp. of London
Horrocks, W.	Stanley, New Church, C.	W. York	York	V. of Wakefield
Houlditch, Edward..	Exeter, St. Leonard, R.	Devon	Exeter	Rev. R. Houlditch
Howman, Edw. J. .	{ Burgh Mattishall, R. with Hockering, R. and Gunthorpe, R. }	Norfolk	Norw.	{ T. T. Berney, Bsq. Rev. E. J. Howman }
Matthews, Arthur .	{ with Bale, R. to Bexwell, R. Can. Res. in Cath. Church of Hereford and Linton, V. }	Hereford	Hereford	{ Bp. of Norwich Bp. of Hereford St. John's Coll. Oxf. }
	{ to hold by disp. Fown- hope, V. }	Hereford	Heref.	{ D. & C. of Hereford }
	{ with Holhope, V. }	Heref.	{ P. of D. of Her. }	
Owen, Henry	Wilby, R.	Suffolk	Norwich	Rev. H. Owen
Pitt, Cornelius	Rendcombe, R.	Gloster	Gloster	Rev. C. Pitt
Smith, R.	{ Gloster, St. Catharine, alias St. Oswald, P. C. and Churchdown, P. C. }	Gloster	Gloster	{ D. & C. of Bristol T. Pitt, Esq. }
Smith, Sumner	Ham, R.	Wilts	Salisbury	Bp. of Winchester
Smith, Sydney	{ Preb. in Cath. Church of Bristol and Combe Florey, R. and Halberton, V. }	Somerset	B. & Wells	{ Lord Chancellor D. & C. of Bristol The King }
Stanley, E.	Workington, R.	Cumb.	Carlisle	H. Curwen, Esq.
Stannard, Christ. ..	{ Great Snoring, R. with Thursford, R. }	Norfolk	Norwich	St. John's C. Camb.
Ware, George	Winsham, V.	Somerset	B. & Wells	Dean of Wells
Wyatt, William H. .	Snenton, P. C.	Notts	York	Earl Manvers

CLERGYMEN DECEASED.

On Monday, the 5th of September, in the seventy-eighth year of his age, the Right Rev. Follitt Herbert Walker Cornwall, D.D. Lord Bishop of Worcester, formerly of St. John's College, Cambridge. His Lordship was consecrated Bishop of Bristol in 1797, translated to Hereford in 1803, and to Worcester in 1808.

Name.	Preferment.	County.	Diocese.	Patron.
Bere, Richard	Morebath, V.	Devon	Exeter	Thomas E. Clarke
Briggs, Thomas	Preb. in Cath. Church of St. Paul	Devon	Exeter	Bp. of London
Bulwer, A. D.D. ...	Cawston, R. and Corpusty, P.C. and Haydon, R.	Norfolk	Norw.	Perm. Coll. Camb.
Cardew, Cornelius ..	Lelant Uny, V. with St. Ives, V. Towednack, C. and St. Erme, R.	Cornwall	Exeter	W. W. Bulwer, Esq. Bp. of Exeter
Carthew, Thomas ..	Woodbridge, P.C.	Suffolk	Norwich	Dr. L. Wynne
Cheap, John	Riseley, R.	Beds.	Norwich	Rev. T. Carthew
Glasscott, Cradock ..	and Wimpole, R.	Camb.	Ely	Lord St. John
Glasse, John	Hatherleigh, V.	Devon	Exeter	Earl of Hardwicke
Hallum, Thomas ..	Burnham, St. Mary, R. Norton, R.	Norfolk	Norwich	Tr. of J. Ireland, Esq.
Lockhart, Alexander	Cedding, R.	Suffolk	Norwich	Christ Coll. Camb.
Seyer, Samuel	Hartwell, R.	Bucks.	Norwich	Corp. of Ipswich
Smyth, John Gee ..	Felton, R.	Gloster	Lincoln	Sir G. Lee, Bart.
Williamson, Samuel ..	Chelsworth, R.	Suffolk	Bristol	Mrs. Manley
Wilson, William ..	Congleton, C.	Suffolk	Norwich	Lord Chancellor
	Harrington, R.	Chester	Norwich	Corp. of Congleton
		Northam.	Peterboro'	Earl of Dysart

Name.	Appointment.
Newbold, Clement Madeley	Fell. of Brasenose Coll. Oxford.
Owen, Owen	Fell. and Tutor of Jesus Coll. Oxford.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Richard Briscoe, B.A. Scholar of Jesus College, has been elected Fellow of that Society.

MARRIED.

At Henley, in this County, the Rev. Thomas Arthur Powys, M.A., Fellow of St. John's College, to Anne, daughter of William Young, Esq., of Henley. — This marriage occasions a vacancy for a Founder's Kin Fellowship of the above Society.

At Wakefield, Yorkshire, by the Rev.

Henry Holdsworth, B.A. of Brasenose College, the Rev. Samuel Hall, B.D., Vice-Principal and Fellow of that Society, to Anne, daughter of the late Joseph Holdsworth, Esq., of Belle Isle, near Wakefield.

At St. George's Church, by the Rev. E. B. Eatcourt, the Rev. Henry William Buckley, M.A., and Fellow of Merton College, second son of Mr. and Lady Georgiana Buckley, to Charlotte Margaret, eldest daughter of the late Sir John Lowther Johnstone, Bart., of Westerhall, in the County of Dumfries.

NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, into which we may occasionally fall, of verbally making them large pluralists.

The *Iscairiot* pamphlet of the Rev. J. Wray, V. of Bardney, has been committed to the flames. His Diocesan would only do him justice by somewhat more summary proceedings.

"E. W." will find the Sermon he requests us to publish, in Bp. Hobart's first vol.

"X. Y. Z." is at our publishers'. "He that is soon angry, &c."

We are sick of Mr. Bulteel. "Theanthrophilus" may be assured that he will soon find his proper level. Where is now the Rev. E. Irving?

"X." is under consideration; and our Exeter friends are duly thanked.

The Sermon in our present Number will be followed, next month, by another, more particularly devoted to the cause of the Society for the Propagation of the Gospel.